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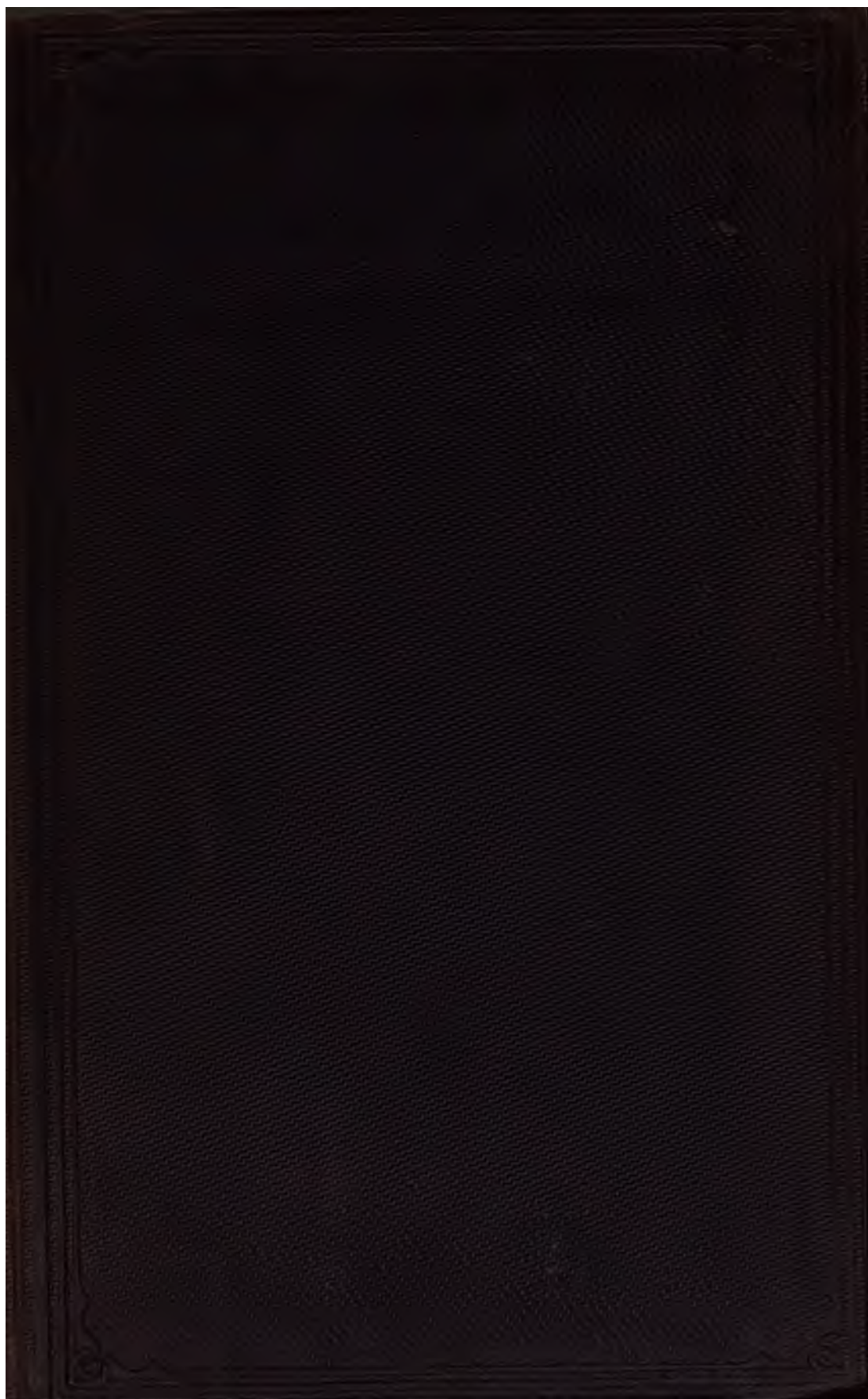
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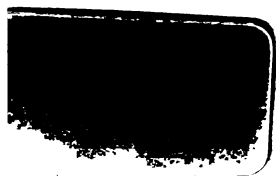
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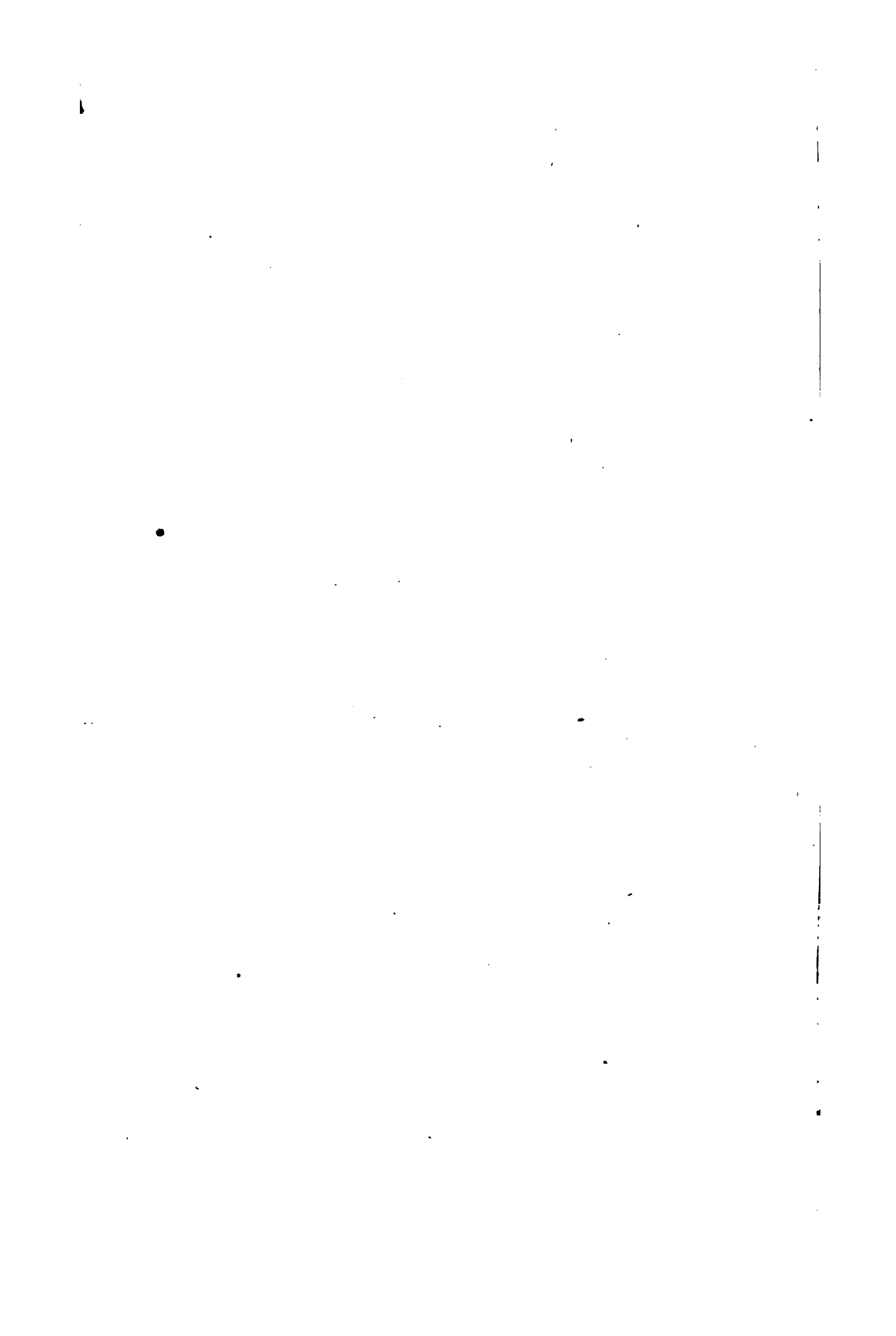
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Sarabia on the Holy Eucharist.

THE ORIGINAL LATIN

FROM

THE MS. IN THE BRITISH MUSEUM,

NOW PRINTED FOR THE FIRST TIME.

THE TRANSLATION

BY

GEORGE ANTHONY DENISON, M.A.,

ARCHDEACON OF TAUNTON.

WITH

NOTICE OF THE AUTHOR AND APPENDIX.

LONDON:

**JOSEPH MASTERS, ALDERSGATE STREET,
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P R E F A C E.

THE present publication contains a treatise of Saravia on the Holy Eucharist, in the original Latin, together with a translation of the treatise into English, and a notice of the Author.

The translator is desirous not to be understood as adducing Saravia, or any other one, or more, of the many individual witnesses which are at hand, by way of *proving* what is the Doctrine of THE LORD'S Supper as held by the Church of England. For the *proof* of this he refers to the one authority of Holy Scripture, and to the one witness of the Primitive Church, as embodied in the Formularies of the Church of England.

His purpose has been to call attention to the fact, that many great divines of the Church of England have, in their writings, at the time of the Reformation, as before and since, maintained

the precise teaching' which 'is now charged against him as false doctrine, and a depravation of the Articles.

Again, in quoting writers of other Christian communities, his purpose has been to show how general the same teaching has ever been, wholly apart from the Consubstantiation of Century XVI., or the Transubstantiation of an earlier date.

The treatise is now printed for the first time from the MS. in the British Museum.

The history of the MS. is this. Having been presented by the Author to King James I.—probably in the year 1604 or 1605—and having been deposited by the King in the Royal Library, at S. James's, it passed, with the other MSS. of that Library, into the British Museum, upon the formation of that Institution in 1753.

The translator was not aware of the existence of the treatise till January 8 of the present year, when a transcript of it was placed at his disposal

¹ Evidence of this has been supplied by other hands. See

Article XXIX. considered in reference to the Three Sermons of the Archdeacon of Taunton. By the Rev. C. S. Grueber, B.A. Sixth Edition. (Masters.) 6d., 1855.

The Doctrine of the Holy Eucharist, as expounded by Herbert Thorndike, D.D., with Notes (forming a digested series of authorities as to the points in question in Archdeacon Denison's case, down to the year 1720) and Preface, by J. D. Chambers, M.A., Recorder of New Sarum. (Masters.) 2s. 6d., 1855.

The Doctrine of the Real Presence, as set forth in the works of Divines and others of the English Church since the Reformation. Now complete in Two Parts. (J. H. Parker.) 7s. 6d., 1855.

by the kindness of the Rev. Joseph Stevenson, Vicar of Leighton Buzzard.

The transcript has now been collated with the original MS., and the quotations verified.

The question of the reception by the ungodly of “the inward part, or Thing signified” of the Sacrament—the second of the three heads under which the author has reduced the matter of his treatise¹—had been brought into great prominence by the controversies of Century XVI.; such reception being by some in those days, as in our own, regarded as a portion of the tenet of Transubstantiation, or of that of Consubstantiation, and, as such, rejected and condemned: others again, like Saravia in the present treatise, showing that the invention of Transubstantiation, or of Consubstantiation, does not affect such reception, but leaves it *what it was before*, viz., an integral portion of the Doctrine of the Real Presence.

In these discussions, as in those of earlier and later times, the reception by the ungodly of “the inward part, or Thing signified” of the Sacrament is found to have assumed at once the character of *a test* of the right understanding of “the Real Presence.”*

The translator is persuaded, as he has stated elsewhere, that it is the soundest and the safest test.²

* Argument of Treatise, with extract from Bucer, p. 86—152, also passages in Appendix.

¹ Preface to the Reader, pp. xiv., xv.; Treatise, pp. 86, 87.

² Three Sermons on the Real Presence, with Eight Propositions. Third Edition. Masters. Preface to Sermon II., pp. 41—44.

The original Latin has been printed side by side with the translation, as well for other obvious reasons, as on account of the great power and beauty of the language.

It seems only reasonable to assign a place to Hooker among the "eximii theologi" referred to in the second paragraph of the Dedication.

The paragraph in the Dedication beginning with "Ab hac arce," p. 8, appears to refer either to Offa, King of Mercia, who, "about the year 794 made a law whereby he gave unto the Church the tithes of all his Kingdom;" or to Ethelwulph, who, about sixty years after, A.D. 854, "enlarged the grant of Offa to the whole Realm of England."

¹ Prideaux, *Original and Right of Tithes*. Norwich, 1710.

² *Monasticon Anglicanum*, tom. i., p. 100. Selden's *Hist. of Tithes*, c. viii. s. iv. pp. 108, 109.

NOTICE OF THE AUTHOR.

THERE is some extended notice of Adrian Saravia in Strype's *Annals*, and also in his life of Archbishop Whitgift.¹

Besides these principal passages, there are some other brief notices in Strype.

Heylin says of him : " Saravia, a learned man, and one that stood up stoutly in this Church's cause against the innovating humours which were then predominant."

—On the Creed, p. 23, ed. 1654.

There is also the well-known and very interesting account of the close and intimate friendship between Hooker and Saravia in Walton's life of Hooker.²

This friendship began in 1595, the year of Hooker's retirement to Bishop's Borne, and of Saravia's promotion to a stall in the Church of Canterbury.

It may suffice to quote two passages from Walton :—

P. 84. " Saravia saw him daily, and was the chief comfort of his life."

P. 85. A.D. 1600, the year of Hooker's death. " About one day before his death, Dr. Saravia, who knew the very secrets of his soul, (for they were supposed to be confessors to each other,) came to him ; and after conference on the benefit, the necessity, and the safety of the Church's Absolution, it was resolved the Doctor should give him both that and the Sacrament the

¹ Strype, ed. 8vo. Oxford, 1828, *Annals*, vol. i. pt. ii. p. 223—6 ; *Life of Whitgift*, vol. ii. p. 202—10.

² Vol. i. p. 74, 84—5, with the notes, Keble's ed. Oxford, 1845.

day following. To which end the Doctor came, and after a short retirement and privacy, they two returned to the company, and then the Doctor gave him, and some of their friends which were with him, the blessed Sacrament of the Body and Blood of our JESUS."

Adrian Saravia "was born in Flanders; his father a Spaniard, his mother one of Artois; both Protestants:"¹ in the year 1530.

In another place Strype says of him, that he was "of Spanish original, but a minister of the Reformed Church in Holland:"² at one time he ministered at Ghent. Walton says, "a pastor both in Flanders and Holland."³

In the epitaph No. II., quoted below, he is said to have been "natione Belga, natus Hedinae Artesiae."

He became domiciled in England in 1587-8.⁴ In the epitaph No. II., it is stated, that he came into this country for the first time early in the reign of Elizabeth. In 1564-6, he was officiating in Guernsey; and in a letter of the Governor to Secretary Cecil, in 1566, he is very highly spoken of. There is also a letter from Saravia himself to the Secretary.⁵

It is uncertain in what year he left Guernsey, and returned to the Continent. It was from Leyden that he wrote his letter to Lord Burghley, June 9, 1585, advising the assumption of the Protectorate of the Low Countries by the Queen of England.⁶

Le Neve states that *Adrian Saravia* became a Preben-

¹ Strype's Annals, vol. i. pt. ii. p. 224.

² Strype's Whitgift, vol. ii. p. 202.

³ Saravia says of himself, "Ad Lectorem, 1594:"

"In Flandriae et Hollandiae Ecclesiis

Pastoris officio functus sum."

⁴ "Adrian Saravia—Theologiam profiteri cœpit in Academia Lugdun. an. 1582: anno autem 1587, quoniam negotiis Leycestrianis sese imprudens innexuisset, subito hinc discedens, fixis postmodum in Anglia sedibus, ibidem reliquæ vitæ suæ tempus in functione Ecclesiastica exegit."—Baker, Notes on Strype's Annals, vol. iv. p. 603. In Peck's "Desiderata Curiosa," b. viii. p. 333, Saravia is mentioned as a Fellow of Christ's College, Cambridge.

⁵ Strype's Annals, vol. i. pt. ii. p. 224; Duncan's History of Guernsey, vol. i. p. 334.

⁶ Id. vol. iii. pt. i. 418; pt. ii. p. 351.

dary of Gloucester, Oct. 22, 1591.¹ The name is, however, given erroneously *Adrian Savaria*, and the Index treats him as a different person from the Prebendary of Canterbury.

That Saravia was a Prebendary in the Church of England, at least as early as March 16, 1592, appears from a document which Strype² has preserved, and to which the name of *Hadrianus Saravia* is affixed, together with those of thirteen other *Deans and Prebendaries*.

The paper is a petition to the Lord Treasurer Burghley. The date is, "from our Convocation House, March 16, 1592;"

The title, "The Deans and Prebendaries of the new created Cathedral Churches and Colleges to the Lord Treasurer Burghley, for their confirmations by Parliament against the inconvenience by concealers."³

In a note to Keble's edition of Hooker, Walton's Life, p. 77, it is stated that Saravia became Rector of Great Chart, (near Ashford, in the gift of the Archbishop,) February 24, 1609-10, Clav. Trab. 148. Hasted's Kent says March 23, 1609. It is stated in the same book that his will is in the Prerogative Office of Canterbury.

Saravia was admitted Canon of Canterbury, December 6, 1595;⁴ and succeeded Launcelot Andrewes in the eleventh stall of the Church at Westminster, July 5, 1601.⁵

According to the entry in Le Neve,⁶ he resigned his stall at Canterbury in 1602.

"Prebendaries of Canterbury, sixth stall:

"*Hadrian Saravia*, 6th December, 1595. He resigned in 1602.

¹ Le Neve, *Fasti*, vol. i. p. 448, ed. Hardy, 1854.

² Strype's *Parker*, vol. iii. p. 265; Whitgift, vol. ii. p. 145.

³ "Concealments," "concealers," Strype's *Annals*, vol. ii. pt. i. p. 310. "When monasteries were dissolved, and the lands thereof, and afterwards colleges, chantries, and fraternities were all given to the Crown, some demesnes here and there pertaining thereto were still *privily* possessed by certain private persons, or corporations, or churches."

⁴ Dart's *Canterbury*, p. 201.

⁵ Le Neve, *Fasti*, ed. Hardy, 1854, vol. iii. p. 358.

⁶ Id. vol. i. p. 53.

"*Richard Clarke*, 8th May, 1602.

"*John Abbott*, 3rd February, 1612-13."

But the statement of his resignation appears to be incorrect, for the reasons following:

1. The old list knows nothing of *Richard Clarke*; the succession being—

"*Adrian de Saravia* was admitted Canon December 6, 1595; he died January 15, 1612. See his monument in the north side of the Church.

"*John Abbott*, 1612."

2. The three first of the extracts quoted below from the "*Ephemerides Casauboni*" for the years 1611-12,¹ are hardly reconcileable with the supposition that he was not at that time one of the Prebendaries of the Church of Canterbury.

3. He died at Canterbury, January 15, and was buried in the Cathedral, January 19, 1612.²

4. Epitaph No. II. appears to convey that he was a Prebendary of the Church of Canterbury at the time of his death.

The language of Saravia in his well-known treatise, "*De diversis gradibus Ministrorum Evangelii*," published 1594, as in other of his writings; the con-

¹ Dart's *Canterbury*, p. 201.

² "XIII. Kal. Nov. MDCXI. Cum illustrissimo Legato Cantuariam venimus."—Casauboni *Ephemerides*, ed. J. Russell, tom. ii. p. 775.

"XII. Kal. Nov. Inter viros doctissimos hujus Ecclesiæ, uti vocant Præbendarios, diem hunc fere totum egi; non mediocriter gaudens esse his summis viris gratas cogitationes nostras de iis quæ ad religionem spectabant."—Id.

"VI. Kal. Nov. A precibus publicis diem orsus, structuram hujus ædis spectavi, et ad summum ejus fastigium, præeunte doctissimo amico D. Chavier, ascendi. Amplissimæ ædis magnificentiam et elegantiam satis mirari non poteramus. Nec tamen periit dies totus. Doctorem Saraviam visi, et de libro nuper ab ipso scripto contra somnia nostrorum de triplice Episcopatu, Divino, humano, satanico, multis una egimus. Suave mihi gravissimum senem de malis nostris libere et graviter disserentem audire. Atque utinam Deus his Ecclesiæ Suxæ ingentibus malis medeatur."—P. 779.

"MDCXII. Prid. Kal. Jun. Apud Regem fui hodie, et cum Saravia, viro doctissimo, sum pransus. Θεῶν χάρις.—P. 932.

³ Le Neve, *Fasti*, vol. i. p. 53.

sideration that this treatise is an answer to the criticisms of Beza upon the treatise of Saravia on the same subject, which was, it would appear, written, if not published, as early as 1566; the probability that Hooker was in the habit of confessing to him; the fact that Saravia gave him Absolution, and administered the Sacrament to him on his death-bed; are all inconsistent with any supposition other than that Saravia received Episcopal Ordination. The translator has made inquiry in all quarters¹ where it appeared probable that the record of such Ordination might be found; but without success. The records of Whitgift's Archiepiscopate, preserved at Lambeth, do not give the lists of persons ordained Deacons and Priests in the diocese of Canterbury: such lists are found in the records of Parker's Archiepiscopate; but, so far as the translator has been able to ascertain, they cease with it.

His published works are :—

De diversis gradibus Ministrorum Evangelii.

De honore Præsulibus et Presbyteris debito.

De Sacrilegis et Sacrilegorum pœnis.

Defensio Tractatus de diversis Ministrorum gradibus.

Responsio ad convitia quædam Gretseri Jesuitæ, in quibus Hadriani Saraviæ nomine abutitur.

N. fratri et amico.

Examen Tractatus D. Bezæ de triplici Episcoporum genere.

De imperandi autoritate et Christiana obedientia libri quatuor. *Londini, fol. 1611.*

His Judgment of Barret's Retractation, 1595, is published in Strype's Whitgift. 8vo. Oxford, 1828. Vol. ii. 241; iii. 321.

The exact date of the presentation to King James I. of the MS. treatise on the Holy Eucharist, now first published, cannot be ascertained; but the internal evidence would appear to fix it in 1604, or the early part of 1605.

Saravia was nominated in 1607 one of the translators of the Bible; his name appearing third, after those of Andrewes and Overall, in the Westminster Committee,

¹ Canterbury, London, Winchester, Gloucester, Oxford.

to which was assigned the Old Testament from Genesis to Kings II.¹

The translator subjoins some passages which bear closely upon the question of Saravia's judgment touching the necessity of Ordination by the Bishop, the weight to be attached to the testimony of the Fathers, and the authority of the ministers of the Church. There appears to be much reason to conclude that his judgment upon these points had been formed as early at least as 1565-6.

In his epistle dedicatory to Archbishop Whitgift and the other Bishops of the Church of England, 1594, are the two following passages :—

“Cum itaque (Reverendissimi in CHRISTO Patres) non tantum vestra, sed omnium Ecclesiarum CHRISTI intersit, Episcopalem gradum retineri, et in parte felicitatis hujus Regni numerandum sit, quod hunc ordinem retinuit: ut conservetur, et offensio in Ecclesias objecta, quas abrogatio Episcoporum a vera CHRISTI Doctrina deterruit, atque deterret, tollatur, ne error latius serpat, summa ope pios omnes niti decet.

“Since, therefore, Most Reverend Fathers in CHRIST, it concerneth not your own Church only, but all the Churches of CHRIST, that the order of Bishops be retained; and since it deserveth to be esteemed a part of the special happiness of this Kingdom that it hath retained the order of Bishops; it becometh all godly men to use every best endeavour for the preservation thereof, and for the removing of an offence cast in the way of Churches, which have been in such sort alarmed by the destruction of the order of Bishops, that they have shrunk, and do shrink still, from embracing the true Doctrine of CHRIST. I say, it becometh all godly men to use every best endeavour to stay the progress of this error.

“Videmus quanto studio sui Apostolatus auctoritatem ubique defendat Paulus, quod ab ejus adsertione penderet CHRISTI Doctrina, quam docebat. Quamvis per homines

¹ Fuller's Church History, vol. x. p. 45.

vocati sitis, ordinaria et canonica Ecclesiæ Anglicanæ vocatione, a Deo tamen est vestra vocatio. Et vester Episcopatus est quidam Apostolatus: qui si a Deo non est, ruit quicquid in Ecclesia Anglicana Nomine CHRISTI DOMINI fit."

"We see with how great earnestness Paul everywhere maintaineth the authority of his Apostolate, on the ground that the Doctrine of CHRIST, which he taught, depended upon the affirmation thereof. Now ye, though ye be called by man, with the ordinary and canonical vocation of the Church of England, yet have your calling of God. Your Episcopate is, in a manner, an Apostolate; and if this be not of God, everything which be done in the Church of England in the Name of CHRIST the LORD is naught."

In his address 'to the Reader,' 1594:

"Prætereà, videbam nostras Ecclesias in suspicionem venire, tanquam seditiosis et schismaticis Anglicanæ Ecclesiæ faverent, et causam eis darent discedendi, et contemnendi suam Ecclesiam: Qua suspitione ut nostras liberarem Ecclesias, et Ministerium Pastorale in Ecclesia Anglicana suscepi, et tractatum de diversis Ministrorum gradibus edidi, quo conjunctionem animorum in una eademque Fide testatam mundo facerem.

"Una me consolatur res, quod nullius novi dogmatis sum author: vetera, prisca et antiqua defendo, observata ab iis quorum nomina nemo bonus non veneratur et colit. Inter cæteros qui reformarunt Ecclesias, sæpe miratus sum sapientiam eorum qui Anglicanæ Ecclesiæ restituerunt verum DEI cultum, et ita se attemperarunt, ut nusquam decessisse ab antiqua et prisca Ecclesiæ consuetudine reprehendi possint; ea moderatione usi sint, ut vicinos a reformatione non deterruerint, sed magis suo exemplo invitaverint: quam si alii fuissent secuti, minus bellorum civilium haberemus. Primùm ad Verbi DEI amussim dogmata, et totam Fidei Doctrinam revocarunt: Ecclesiæ regimen, ritus, et cæremonias ex usu et universali more populi DEI, qui olim fuit, restituerunt: ita ut nullius jure novitatis queant accusari. Quidquid aut

rejectum est, aut mutatum, aut retentum fuit, tam auctoritate Verbi DEI, quam usu et traditione veterum Christianorum, potest defendi."

"Moreover, I perceived that our Churches were becoming suspected of looking with a kindly eye upon seditious and schismatical members of the Church of England, and of suggesting to them grounds of forsaking and despising their own Church. It was, then, to do away this suspicion that I took upon myself the Pastoral Ministry in the Church of England; and, further, published my treatise upon "the divers orders of Ministers," in the hope that I might give proof before all men that our minds be united in one and the same Faith.

"I have this one consolation: I have propounded no novel dogma. I maintain what is old, primitive, and stamped with the mark of antiquity,—what has been holden fast by those whose names all good men reverence and honour. Now, of the reformers of our Churches, it seemeth to me that those have an especial title to be called 'wise,' who restored to the Church of England the true worship of God, and who guided themselves in such sort temperately, that there be no room to charge them in any particular with having forsaken the ancient and primitive custom of the Church. They have used so great moderation, that not only have they never deterred their neighbours from the making of reforms for themselves, but have, by their example, encouraged them to do so. If others had profited thereby, we should have known less of civil wars. First, they recalled to trial by the standard of the Word of God, the dogmatic statements of the Church, and all the Doctrines of the Faith: next, they restored the government of the Church, its rites and ceremonies, according to the use and Catholic custom of the ancient people of God; so that no man be able to accuse them of having introduced aught of novelty. In respect of anything which they have either rejected, or changed, or retained, their acts may be maintained, as well upon the authority of the Word of God, as by the use and tradition of the early Christians."

In the Preface 1590—4.

“*Contra unanimum et constantem omnium Patrum veteris Ecclesiæ consensum, nihil sine expresso DEI Verbo est innovandum. Hoc enim liberè dico, quisquis Patribus omnem auctoritatem adimit, ipse sibi nullam relinquit. Nam ut homines fuisse Patres confitear, et suos quosdam habuisse nævos; ipsos tamen in præcipuis Christianæ religionis capitibus, et externa Ecclesiæ politia (quæ inter nos et Pontificios controversa sunt) habere patronos, non parvi momenti res est. Tametsi populi DEI consensus ab Apostolorum temporibus usque in hanc diem, Verbo DEI æquari non debeat, proximum tamen ab eo locum auctoritatis jure sibi vindicat. Mos populi DEI, ab omnibus Ecclesiis totius orbis receptus, inviolabilis quædam lex est. Verisimile non est universalem consensum omnium Ecclesiarum et temporum sine Verbo DEI aut Apostolica traditione, potuisse accidere. Tamen quia nullus consensus, nulla longi temporis præscriptio, contra DEI Verbum locum in Ecclesia CHRISTI retinere debet, ponderandæ sunt nobis rationes, et Scripturæ loca examinanda, quibus inducti Patres illud regimen in Ecclesia receperunt, quod hominibus nostræ ætatis minimè probatur: ut certò sciamus, illine, an nos erremus.*”

“Without the express authority of the Word of God, no change may be introduced which is against the unanimous and constant consent of all the Fathers of the old Church. For this I will say freely, If any man denieth all authority to the Fathers, that man leaveth none for himself. For granting that the Fathers were but men, and that they had certain blemishes of their own, yet it is a point of no small moment to have them on our side touching the chief heads of the Religion of CHRIST, and the outward polity of the Church, in respect of which things we be at issue with the Romanists. And although it be true that the consent of the people of God, even from the days of the Apostles to this very day, may not be set side by side with the Word of God, yet is it also true that such consent hath a rightful claim to be regarded as next in order of authority. The custom of

the people of God, received by the Churches of the whole world, is, so to speak, an inviolable law. It is nothing probable that such universal consent of all the Churches in all times could have happened except by authority of the Word of God, or by way of Apostolical tradition. Nevertheless, seeing that no consent, no prescription, for howsoever long a time—when such be contrary to the Word of God—may retain its position in the Church of CHRIST, it concerneth us to weigh the reasons, and to examine the places of Scripture, whereby the Fathers were moved to adopt that form of government in the Church, which some in these our days do so vehemently disapprove: that we may know certainly which be in error,—whether it be they or ourselves.”

In his Prefatory answer to Beza, 1594 :

“ Tria sunt, in quibus, sine ullo Verbo DEI, Ecclesiæ nostræ a prisca antiquitate recesserunt. Primum est Episcoporum abolitio ; alterum Presbyterorum et Diaconorum temporariorum inventio ; et tertium amborum officium et functio. Hic tamen novitius error, et nuper natus, parvo tempore adeo altas jecit radices, ut e multorum animis posse evelli diffidam, patrono et defensore Beza ; propter opinionem quam imbiberunt ; cui plerumque plus tribuere solent homines quàm Veritati. Nam hoc audeo dicere : Si Geneva abolitionem Episcoporum non probâsset, et hos Presbyteros et Diaconos non recepisset ; nemo id esse faciendum in Sacris Literis usquam invenisset, aut inveniret.”

“ There be three things in which our Churches have departed from primitive antiquity, without any warrant of the Word of God. The first is the abolition of the order of Bishops ; the second is the invention of Presbyters and Deacons holding office for a time ; the third is the office and function of both. This error, however late and newly born into the world, hath nevertheless, within a brief space, struck its roots so deep, under the authority and patronage of Beza, that I fear there be many minds from which it will prove very difficult to pluck it up. So strong is the prejudice which they have

imbibed, and so ready are men to give unto this that authority which they deny to Truth. For I do not hesitate to say that if Geneva had not sanctioned the abolition of the order of Bishops, and had not admitted these new Presbyters and Deacons, no man would ever have discovered, or would discover now, that there be any authority for either one or the other in Holy Scripture."

In the treatise "De Diversis Gradibus :"

"Sed de hac re controversia quædam hodie nata est, Patribus incognita. Sunt enim, qui omnem censuram morum Christiano magistratui deferendam esse arbitrantur; quod ad ejus officium pertineat bonorum morum et honestatis publicæ habere curam, ac pœnis coercere flagitia. Pastoris vero partes (sub Christiano magistratu) tantum sint docere virtutes, et reprehendere vitia, ac omnibus, qui sese sacris participandis offerunt, (quales quales illi sint,) indiscriminatim ea administrare: admonere quidem posse, ut, percepturi Sacramenta, prius se ipsos probent: si admonitioni pareant, bene quidem; sin minus, DEI et conscientiæ suæ judicio esse relinquendos: arceri quenquam a communione Sacramentorum non oportere. Sed mirum est, eos qui intelligunt Evangelii ministros habere potestatem solvendi, non similiter intelligere ligare posse, et parem esse utriusque rationem; et cum illa contraria sint, contrariis actionibus a pastore fieri. Extra controversiam est, peccatores solvi ab Evangelii ministris, quando credentibus peccatorum remissio, CHRISTI nomine, promittitur; et sancto Baptismi lavacro consignatur: at quando eadem potestate infidelibus ira DEI et æternum exitium denunciatur, et Sacramenta CHRISTI negantur, pari ratione ligari quis dubitat? Quemadmodum enim contra fidi pastoris officium est, lupos in ovile DOMINI sui admittere; sic etiam eos, qui clam irrepserunt, non ejicere. Quod si contingat post Baptismum quempiam a fide deficere, aut, cum ore CHRISTUM confiteatur, factis negare, et intra semetipsum rursus CHRISTUM crucifigere: ecquod erit erga hunc pastoris officium? Ligabit (inquit!) contumacem, et

¹ Qu? "inquam."

solvat pœnitentem : quod cum non nisi contrariis actionibus fieri possit, quemadmodum pœnitenti promissiones misericordiæ Divinæ proponet, et intra Ecclesiam recipiet, ita contumaces excidisse Regno DEI, civitatem amisisse, et DEI Domo indignos esse, denunciabit ; negabitque cani, qui ad vomitum rediit, Panem Filiorum DEI. Quemadmodum fidus dispensator Mysteriorum DEI, neminem qui infidelis fuit, Baptizat, nisi se credere prius aperte confiteatur ; ita peccatorem publice lapsum ad Communionem Corporis et Sanguinis CHRISTI non recipit, nisi serio pœnitentem. Hæc vetus est Theologia."

"But, touching this matter, a controversy hath arisen in these our days, of which our fathers had no knowledge. There be some who maintain that all supervision of morals is to be committed to the Christian magistrate, in that it pertaineth to his office to see to correctness of conduct and public decency, and to restrain offences by infliction of penalties. But, say they, it is the office of the pastor, in subordination to the Christian magistrate, simply to teach the virtues of the Christian life, and to reprove vices ; and, further, to administer sacred things to all indiscriminately—of whatsoever character they be—who present themselves to receive sacred things. They allow, indeed, that it is within the power of the pastor to admonish men that first they prove their own selves, when about to partake of the Sacraments ; and they add, that if the admonition be attended to, it is well, but if not, then, (say they,) men must be left to God, and to the judgment of their own consciences. But that in any wise it be not fitting that men be forbidden to communicate. Now it is not a little remarkable, that those who admit that the ministers of the Gospel have the power to loose, should not admit them to have, in like manner, the power to bind : that the rule of the one is the same as the rule of the other, and that, since the functions be opposite, they must needs be discharged by the minister by means of opposite actions respectively. Now, it is beyond dispute that sinners be loosed by the ministers of the Gospel, so often as remission of sins be promised, in the Name

of CHRIST, to believers, and be sealed in the holy laver of Baptism. Who then may doubt that, by parity of reasoning, sinners be bound, so often as, by the same power, the wrath of God and eternal punishment be denounced upon unbelievers, and the Sacraments of CHRIST be denied them. For just as it is to betray the office of a faithful pastor to admit the wolves into the sheepfold of his LORD, so is it also a betrayal of that office not to cast out such as have crept in privily. Well then, if it happeneth that one, after Baptism, fall away from the Faith, or that, while he do still confess CHRIST with his mouth, he deny Him by his works, and, within himself, crucify CHRIST afresh, hath the pastor any function in respect of this man? I say, it is his to bind the obstinate, and to loose the penitent. Now these things cannot be done, except by acts contrary the one to the other. Just, therefore, as it is his to hold forth to the penitent the promises of Divine mercy, and to receive such within the Church, so is it his to denounce unto the obstinate that they be fallen from the Kingdom of God, that they have lost their citizenship, and be unworthy of the House of God; and to deny to the dog who hath returned to his vomit, the Bread of the sons of God. In like manner as the faithful dispenser of the Mysteries of God Baptizeth not the unbeliever, except after open profession of belief, so neither doth he admit the sinner, who hath sinned openly, to the Communion of the Body and Blood of CHRIST, except after earnest profession of repentance. This is the old Theology."

"In parte autem Ecclesiasticæ gubernationis quando pono ordinationem, aut (si quis malit) constitutionem ministrorum; id a me fit, quod ad Episcopos pertineat primo, tum doctrinæ tum morum examen; et deinde, cum manuum impositione et precibus, potestatis Ecclesiasticæ communicatio. Et quamvis electioni, factæ vel a magistratu; vel a populo, vel ab utroque, vel ab uno patrono, multum tribuam; nihil tamen actum esse censeo, nisi accedat ministrorum Ecclesiæ consecratio vel constitutio, per eorum manus, quibus Regni Dei concredita est dis-

pensatio : quam si magistratus vel patronus populusve haberet, electio eorum sufficeret. Sed ea data est Ecclesiæ rectoribus : proinde nihil actum a populo vel magistratibus judico, nisi accedat manuum impositio eorum qui præsumt Ecclesiæ."

"Now when I make the ordination, or, if the term be better liked, the appointment, of ministers a part of the government of the Church, I do it upon the principle that it pertaineth to Bishops, first, to inquire and make examination of life and doctrine ; next, with laying on of hands and prayer, to give the power of ministering. And although I take large account of election made either by the magistrate, or by the people, or by both conjointly, or by a single patron, yet I hold that nothing be done, until there be added thereto the consecration or appointment of ministers of the Church, by the hands of those to whom hath been intrusted the dispensation of the Kingdom of God. Now, if this trust were in the magistrate or the patron, or the people, in that case *their* election would suffice ; but it hath been given, not to them but, to the rulers of the Church. Wherefore, it is my judgment that nothing is done, either by people or magistrate, unless there be added to their election the laying on of hands by those who preside over the Church."

It may be added to the testimony of the above passages that it seems impossible to suppose that, if Beza, or Danæus, or Gretzer, had been able to charge so great inconsistency upon Saravia as that, having written as he had done for so many years, upon the necessity of Episcopal Ordination, he had, nevertheless, neglected to receive such Ordination himself, they could have failed to make the charge : especially when we take into account the bitter personalities with which Danæus and Gretzer assailed him.

But the translator can find no trace of any such charge.

The following is a memorandum of a conversation between Isaac Casaubon and Saravia, which took place shortly after the arrival of the former in England in 1610. The original is in Casaubon's own hand-writing, and is preserved in the collection of the Casaubon MSS. in the Bodleian; MS. xxviii. fol. 6.

“*Ἐκ τῆς συνουσίας τοῦ πάνυ Σαραβία.*”

“Non obscuri nominis hic vir est hodie in Anglia: homo admodum eruditus, publicæ pacis et concordiæ in Ecclesia DEI cum primis studiosus. Hic quam sententiam haberet de istis qui mordicus Calvino adhærentes omnia nova amplectuntur, et temeritatis piaculo Patres omnes aspernantur, scriptis eruditis contra Bezam testatus est. Audivi illum in familiari colloquio gravissimè expostulantem de Danæo, a quo esset fœdis convitiis lacessitus. Sed multo acrius de pastoribus Genevensibus et Ecclesia Genevensi, quos ipse putat invehere in Ecclesiam DEI periculosam ἀναρχίαν, et magno scelere eam formam πολιτείας damnare, quam vetus Ecclesia, et hodie Anglicana, probat. Phariseis solet comparare eos qui se solos sapere putant; totam vetustatem et alias Ecclesias arrogantissime damnant; Calvinoque uni plus tribuunt quam omnibus Ecclesiæ Patribus: quemque¹ Calvinum magnopere reprehendere solet, quod, magnitudine ingenii sui fretus, Patres contemnat, atque adeo alicubi contumeliose appellat. Nam alicubi asinos Calvinus appellat Patres, ut idem Saravia observavit. Quod autem scribere ausus sit, (et est notissimus locus) ‘nihil actum erat Morte CHRISTI nisi easdem pœnas pateretur in corpore et anima quas damnati merebantur, &c.,’ unde est illa nova ejusdem Calvini de descensu CHRISTI ad inferos sententia, hanc, inquam, partem ita detestatur Saravia ut execrari satis nequeat: et ait librum se ea de re scripsisse contra Nicolaum Cusanum, Calvinum et Bezam. Dicit hoc plane illi repugnare quod CHRISTUS dixit ‘τετέλεισται’ repugnare Veritati dicere CHRISTUM, in Quo peccatum non fuit,

¹ Sic in MS. ut videtur, sed qu. ? “idemque.”

Morte Sua iram Patris sedare non potuisse, nisi damnatorum pœnas perpeteretur.

“Solet idem Saravia dicere Bezam in colloquio Possiacensi duo magna peccata admisisse : primo, quod, interrogatus an vellet subscribere Augustanæ Confessioni, negavit, et sibi bellus homo fuisse est visus, quod Pontificios hoc dicto refelleret, et os illis obturaret : ‘Vos priores subscribe Confessioni Augustanæ, et nos postea sequemur.’ Et dictum et factum vehementer vituperat Saravia.

“Alterum peccatum est, quod, interrogatus de vocatione sua et suorum, respondit, ‘se et suos fretos esse vocatione extraordinariâ.’ ‘Male,’ ait Saravia, ‘et periculose ; nam, si locus datur huic extraordinariæ vocationi, ilicet ; eversa est Dñi Ecclesia ; Quam perpetuo lacera-bunt novi impostores, qui se contendunt fretos vocatione extraordinariâ.’ Cujus rei exempla, inquit Saravia, præter Anabaptistarum notissimum furorem, et vidit tristia, et quotidie videt, Anglia.”

“Memorandum of a Conversation with the excellent Saravia.

“This man is of no mean reputation at this time in England. He is a man of very great learning, most anxious and earnest in seeking for general peace and concord in the Church of God. What his judgment is of those who, in their close adherence to Calvin, embrace every novelty in religion, and with inexcusable presumption despise all the Fathers, he hath plainly shown by his learned treatises in answer to Beza.

“I have heard him, in familiar conversation, complain very gravely of Danæus, who had assailed him with very foul abuse. But he complained even more heavily of the pastors of Geneva, and the Genevan Church ; whom he considers to be introducing a most perilous anarchy into the Church of God, and to be condemning, not without great wickedness, that form of government which the old Church, and at this day the Church of England, approveth. He is wont to liken to the Pharisees those

who think there be none wise but themselves; who condemn with the utmost arrogance all antiquity, and all other Churches but their own, and think more of the authority of Calvin alone than of all the Fathers of the Church.

"He also findeth great fault with Calvin himself, in that, relying upon his own great ability, he despiseth the Fathers, and in sundry places speaketh of them with bitter contumely; for in some places Calvin calleth the Fathers 'asses,' as Saravia hath noted.

"In respect, moreover, of that which Calvin hath dared to commit to writing, (and the passage is very well known,)—'Nothing was done by the Death of CHRIST, unless He suffered the same pains in Body and in Soul which were deserved of the damned,' &c., out of which hath sprung the new doctrine of this same Calvin, touching the going down of CHRIST into hell—Saravia hath this portion of Calvin's teaching in such detestation, that he can find no words wherein sufficiently to condemn it; and he telleth me that he hath written a book upon this very matter against Nicolaus Cusanus, Calvin, and Beza. It is his judgment that what Calvin here affirmeth be plainly repugnant to the words of CHRIST, 'It is finished;' that it be repugnant to the Truth of the Gospel, to say that CHRIST, in Whom was no sin, could not appease the anger of His FATHER, unless He suffered the pains of the damned.

"The same Saravia affirmeth constantly that Beza, in the Conference at Poissi,¹ (1561) committed two grave errors. First, because, when he was asked whether he were willing to subscribe the Confession of Augsburg, he

¹ Beza's own account of this Conference (in which he details the incident upon which Saravia is here stated by Casaubon to have animadverted so strongly) may be seen in his letter to Calvin, dated Sept. 27, 1561. (Epp. Calvini, p. 253, ed. fol. Genev. 1576.) Upon this matter see also the following:

Basnage, *Histoire de l'Eglise*, p. 1551, fol. Amst. 1699.

Pallavicini, *Hist. Conc. Trident.* lib. xv. cap. 14.

Raynaldi *Annales*, A.D. 1561, § 90—99.

There is also some account of the Conference in Nevin's "Mystical Presence," p. 76—8. Philadelphia. 1846.

said, 'No;' and thought himself a very clever man for meeting the Romanists, and stopping their mouths with this answer, 'Do ye subscribe the Confession of Augsburg first, and we will put our names after yours.' Saravia finds very grave fault both with the refusal, and with the manner of it.

"The other offence is this: that Beza, when asked touching his call and the call of his followers, made answer, 'that he and they relied upon an extraordinary call.' 'It is an evil answer,' saith Saravia, 'and a dangerous one; for if this extraordinary call be admitted, there is an end of the matter: the Church of God is destroyed; for there will ever be new impostors contending that they too rely upon an extraordinary call, who will tear the Church to pieces day by day.' Saravia addeth, 'that, to say nothing of the frenzy of the Anabaptists, which all men know, England hath seen already, and sees every day, sad instances of this great danger.'"

The above memorandum is very conclusive upon two points. First, upon the matured judgment of Saravia, at a very late period of his life, respecting certain doctrines and practices of Calvin and Beza. Secondly, when taken in connection with many passages in his works, besides those above quoted, it shows what was his matured judgment respecting the necessity of Episcopal Ordination.

The saying of Calvin touching the Death of CHRIST, which is commented upon in the memorandum with so just severity, is illustrated by a passage in a letter of Saravia to Uytenbogard,¹ which bears date April 13, 1611, the year before his death. Saravia says in that letter that he once held the doctrines of Calvin and Beza, but that he came to a better mind, chiefly through the teaching of Andrewes. There is a remarkable expression in the letter, "*Postquam a vestris ejectus sum,*" which appears to show that Saravia had undergone some formal expulsion on the part of the Calvinists.

¹ Limborch, *Epistolæ præstantium ac eruditorum Virorum*, fol. Amst. 1684, p. 294.

For Calvin's doctrine, commented upon in the memorandum, see his *Institutes*, b. ii. c. 16, s. 10, 12.

See also Crakanthorp, *Defensio Ecclesiæ Anglicanæ Contra Anton. De Dominis*, c. xxxix.

Also Willet's *Synopsis*, part iv. quest. iii. p. 1111, ed. 1614.

Also Heylin on the Creed, fol. Lond. 1654, p. 223.

The following letter is among the letters of Casaubon, ed. 1709, Roterodami, No. 851, p. 524. An especial interest attaches to it, from the fact that it was written only two days before Saravia's death. The original letter is among the MSS. in the Bodleian.¹

Saravia is stated in Epitaph I. to have died in January, 1612: the discrepancy between this date and that of the letter is accounted for by the fact, that it was at that time a common method of computation in England to begin the year at *March 25*. Casaubon appears to have used the method, received in other countries, of beginning the year with *January 1*; consequently, what was still 1612 in England, would be to him 1613.

“ Venerande Pater,

“ Cognoveram de tuo morbo etiam prius quam tuæ literæ mihi redderentur. Eramus igitur, ego et uxor, de tua valetudine admodum solliciti; et cum aliud nihil possemus, supplicibus precibus a DEO OPT. MAX. subinde petebamus, ut te sublevaret, et priori *ἐνέχεια*, si ita IPSI esset gratum, brevi restitueret. Sed didici a tuis, quas modo accepi, nondum remisisse dolores illos acerrimos, quibus exerceri patientiam tuam Magno Illi rerum omnium Arbitro placet. Non hortabor te, Pater Venerande, ut non solum æquo, sed etiam forti et generoso, animo hoc, quicquid est, cruciatuum feras; scio eâ pietate ac virtute esse te instructum, ut monitore opus non habeas. Nemo te melius novit, levia esse quæcunque huic misero corpori adversa possint contingere, præ illis quæ vicem nostram passus est SERVATOR MUNDI, DOMINVS

¹ MSS. Casauboni, MS. ix. fol. 215.

noster, ὁ Θεός, JESUS CHRISTUS; levia etiam esse præ illis bonis, quæ pios manent. Hæc et similia his pauci Christiani ignorant; sed harum rerum notitiâ sese consolari, proprium est illorum, quorum nomina in Libro Vitæ sunt inscripta. Te eorum ex numero esse, observande Pater, et vita tua omnis fecit fidem hactenus, et tum scripta etiam tua luculenta demonstrant, cum cætera, etiam illa, quæ nunc tibi remitto. Legi illa pari cum fructu et voluptate. Longam epistolam super ea re ad te scripseram; quæ errore nescio quo non Cantuariam, sed Cantabrigiam delata est ad Dominum Duportum. Ne te morer diutius, ego atque uxor DEUM supplices veneramur per FILIUM IPSIUS, JESUM CHRISTUM, ut te doloribus hisce liberatum præstet valentem, et Ecclesiæ Suae, lectissimæque fœminæ uxori tuæ, ac nobis amicis tuis te adhuc conservet. Nos siquid tua causa vel Domine conjugis tuæ possimus, scito et confide ad omnia obsequia esse paratos.

“Londini, die Januar. 13, MDCXIII.

“Tui observantissimus,

“IS. CASAUBONUS.

“Inscriptio

“Hadriano Saraviæ,

“Sacræ Theologiæ Doctori, et Ministro

“Verbi Divini, amico observando.

“Cantuariam.”

“Revered Father,

“I had tidings of thy illness before I received thy letter, and my wife and myself were in no little anxiety upon thy account. Unable to render any other aid, we did not fail to call upon God in supplication and prayer to relieve thee, if such were His good pleasure, and speedily to restore thee to thy former health. But I learn from thine own letter just received, that there hath been no abatement of the severe pains wherewith it seemeth good to the Great Disposer of all things to make trial of thy patience. I will not exhort thee, revered Father, to bear whatsoever pain be thy portion, not simply with calmness, but with a courageous and noble

temper ; for I well know thee to be in such sort furnished with piety and virtue, as to need no monitor. No one knoweth better than thyself, how light be all harms which can befall this wretched body, in comparison of those things which the SAVIOUR of the world, our LORD, the GOD-MAN, JESUS CHRIST, suffered for our sakes,—how light, again, they be in comparison of those things which await the godly. This and the like knowledge is what few Christians have not ; but to be able to comfort themselves therewith, this is theirs only whose names be writ in the Book of Life. Revered Father, that thou art of their company thy whole life up to this day persuadeth, and thy lucid writings establish, as well thy other writings, as those which I return herewith. I have read them with like profit and pleasure.

“ I had written a long letter to thee upon this subject, which, by some mistake, was sent, not to Canterbury, but to Cambridge, to D. Duport.

“ I will not further detain thee now. I and my wife humbly bow ourselves before God in supplication, that, for His SON’s sake, JESUS CHRIST, He will be pleased to relieve thee of this thy pain, to restore thee to health, to preserve thee yet awhile to His Church, to the excellent lady, thy wife, and to us thy friends.

“ If there be anything of any kind which we can do, either for thyself or thy wife, be assured that we be ready to undertake it.

“ London, Jan. 13, 1613.

“ Thine in all love and reverence,

“ Is. CASAUBON.”

“ Inscribed to

“ ADRIAN SARAVIA,

“ Doctor of Sacred Theology, and Minister

“ of the Word of God,

“ our revered friend.

“ Canterbury.”

EPITAPHS.

Dart gives the inscription on his gravestone, then in great measure defaced :

I. "Hic inhumata jacent corpora Adriani Saraviæ, eique prius nuptæ Catharinæ D'Allez ; obiit ille placidè in DOMINO anno ætatis suæ 82, salutis nostræ, 1612, Jan. 25 (15). Hæc 2 Feb^r. 1605, anno a nuptiis 15."

Epitaph II. is from the Monument erected to his memory by his second wife.

II. "Dilecto conjugî, Hadriano de Saravia, Margarita Wuts, adhuc superstes, quacum ille nuptias secundo iniit, annosque sex pie et feliciter vixit, memoriale hoc, sincerum, licet exiguum, amoris sui quasi pignus, ponendum curavit. Fuit is, dum vixit, Theologiæ Doctor egregius, Cathedralis hujus Ecclesiæ Præbendarius meritissimus, vir in omni literarum genere eximius, pietate, probitate, gravitate, suavitate morum insignis. Scriptis clarus, fide plenus, et bonis operibus dives valde. Natione Belga, natus Hedinæ Artesiæ, rexit quondam Lugduni Batavorum ; Angliam petiit primo sub initium regni beatæ memoriæ Elizabethæ. Doctor (Lugduni ante creatus) Oxoniæ post incorporatus est.

"In memoria æterna erit justus.

"1612."

Notes upon passages quoted, and references :

P. 24, Tract. xxvi. in Joannem.

In MS. "Nam et hodie (inquit) accipimus Spiritualem cibum : sed aliud est Sacramentum, aliud Virtus Sacramenti."

In ed. Ben. (Paris : f. 1690) tom. iii. pt. 2, p. 498. "Nam et nos hodie accipimus visibilem cibum ; sed," &c.

P. 90, cont. Donatist. iii. 19, (vice 21,) there is the marginal note following : "Ad Sacramenti integritatem nihil interest quæ sit fides suscipientis."

P. 40, the treatise "De Cœna Domini," ascribed to Cyprian, has been, since the time of Saravia, adjudged to be spurious.

P. 84, the treatise of Ambrose "De Sacramentis," is now said not to be genuine.

ERRATA.

Page 6, line 12, *for parma read* paria.

„ 85, line 25, *for is read* are.

„ 91, line 17, *for have read* hold.

DEDICATIO.

Potentissimo serenissimoque Regi ac clementissimo Domino nostro JACOBO, Dei gratia Magnæ Britanniae, Franciæ et Hiberniæ Regi, Catholicæ fidei Defensori, et supremo secundum Christum in omnibus regnis suis omnium ordinum, tam ecclesiastici quam civilis, capiti,—imperium diuturnum, subjectos fideles, felicitatem in omnibus rebus et valetudinem in hac vita firmam et in futura beatam immortalitatem, *Hadrianus Saravia* precatur.

Majestatem tuam coram videre, manusque deosculari maximopere a primo tuo in hoc regnum adventu desideravi. Sed mea me tenuitas deterruit, donec amici mei animarunt, et id non ingratum fore tuæ Majestati persua-serunt. Et profecto ita est. Ea enim est tua humanitas ut neminem fastidias, qui te comem etiam infimæ sortis hominibus exhibes. Quare mihi turpe fuisse existimo nullo argumento me hactenus meam observantiam pietatemque qua coli ab omnibus mereris, ut dignus es, testatum esse.

Opusculum, sunt aliquot anni, de sacræ Synaxeos, seu carnis et sanguinis Domini sacramento, meditatus sum,

DEDICATION.

To the Most Mighty and Most Serene Prince, and our most Gracious Lord, JAMES, by the grace of God, of Great Britain, France, and Ireland, King, Defender of the Catholic Faith, and, after CHRIST, Supreme Head of all Orders as well Ecclesiastical as Civil within all his kingdoms; Adrian Saravia prayeth a long reign, faithful subjects, felicity in all things, in this life sound health, in the life to come a blessed immortality.

I have greatly desired to see your Majesty face to face, and to kiss your hands, from the first day of your coming into this kingdom. But my own insignificance made me afraid, until my friends encouraged and persuaded me that your Majesty would not take my boldness ill.

Even so hath it proved; your kindness is such that you disdain no man, but show yourself courteous even to men of the lowest estate. Wherefore I blame myself greatly in that, up to this day, I have given no token of that respect and affection which is due to your Majesty from me as from all men.

For some years past it hath been my purpose to write a treatise on the Holy Communion, or Sacrament of the

quod tuæ Majestati offerre, eique totius Magnæ Britanniae imperium gratulari decreveram. Sed quia illud munus non satis dignum tanta majestate mihi videretur, offerre ausus non sum. Eximiis tamen quibusdam theologis legendum et examinandum dedi, ut ipsorum audirem judicium. Qui etsi mihi visi sunt tractatum probare, et ut in lucem ederetur optare, evulgare tamen timui, quod res sit controversa, et propter quam totus Christianus orbis concutitur. Romanistæ hoc novum in carne et sanguine Domini nostri testamentum in fœdum idolum totum transformarunt, adeo ut societatem Christianam cum ecclesia Romana, quæ nunc est, liquido retinere pius nemo possit.

Ad hoc malum aliud accedit, nobis valde deplorandum, quod inter¹ fratres, qui impios Babylonice meretricis cultus abdicarunt, et veram veri Dei religionem amplexi sunt, quos conjunctissimos in una fide vivere oportebat, eandem de tanto sacramento non tenent sententiam. Huic incendio suis disputationibus materiam et oleum plerique injecerunt, quos ad illud restinguendum aquam attulisse oportuit. Vivo adhuc D. Luthero pax magno labore et studio a piis doctoribus quæsita fuit, et eo tandem deducta res est ut anno 1536 Wittenbergæ concordia et pax iniri cœpta fuerit: quæ autem calamitas intervenierit quo minus ulterius sit progressum, et ad optatum finem quod pie inchoatum erat non fuerit perductum, viderint alii per quos stetit. Qui solidam tunc pacem remorati sunt, quicumque illi sint, reddent Deo omnium turbarum

¹ Sic in MS.

Body and Blood of the LORD; and it was my mind to offer it to your Majesty, and therein to congratulate your Majesty as King of all Britain. But I ventured not to make my offering, deeming it unworthy of so high a presence.

I placed it however in the hands of some excellent divines for reading and examination, and prayed their judgment thereon. These I understood to approve of the treatise, and to recommend its publication: nevertheless I hesitated, because the matter is in controversy, and one in respect of which the whole Christian world is greatly moved. The Romanists have wholly transformed into a foul idol the New Testament in the Flesh and Blood of our LORD, so that it is plain that no good man can continue in Christian fellowship with the Church of Rome as it now is.

Upon this another and most deplorable evil hath supervened: brethren who have cast off the impious worship of the Babylonian harlot; and have embraced the true religion of the true GOD; brethren whom it behoved to be of one heart and of one soul, wholly united in the one Faith, have not one and the same judgment touching this great Sacrament.

Many whose duty it was to have aided in extinguishing the flames of controversy thus kindled, have added fuel thereto by their disputations.

While Luther lived, peace was earnestly desired and laboured after by pious men, in such sort that in the year 1536 steps were actually taken at Wittenburg for a general reconciliation.

Let those answer, who have to answer it, for the great calamity that no further progress could be made in what had been so religiously begun. Whoever they were who prevented at that time a settled peace, these

quæ post evenerunt rationem. Si tamen, posito vincendi proposito, utrinque partes sese invicem audire vellent, et veritati cedere atque Deo gloriam dare, jam olim lites quievissent.

Quamdiu qui in hanc arenam descendunt non tam ad veritatem recipiendam et ad pacem et concordiam sectandam comparati erunt, quam ad bene digladiandum, et de parta victoria gloriandum animati, frustra laborabitur.

Si quis doctores, tam illos qui absentes scriptis litigant, quam qui præsentibus ore coram altercantur, inspiciat, parma gladiatorum disposita, qui de triumpho et vita pugnaturi sunt, non veritatis amatores ei locum dare paratos, convenisse dicat. Magna est in quovis scientiarum genere doctorum virorum in suis placitis defendendis animositas et ambitio; magna et ecclesiæ exitialis theologorum morositas, quam nisi principum coerceat auctoritas, pax nulla unquam speranda est in Christi ecclesia.

Argutiis igitur posthabitis, rem resumam ab illo statu qui erat anno 1536, et quæ ad pacem inter fratres conciliandam conductura existimo, quàm potero sobrie et modeste tractabo. Nusquam acerbius in adversarios invehar. Veritatem docuisse contentus ero. Quæ tutissime ab aliis erudite disputantur in pauca contraham propter illos quibus magna volumina legere non est otium. Si quem fructum ex hujus tractatiunculæ lectione candidus lector perceperit, erit unde gaudeam et

shall have to give account to God for all the troubles which have ensued. Alas ! if the desire of victory had not prevailed ; if men on all sides had been willing to hear one another patiently, to let the truth have its way, and to give God the glory, our strife had long ago ceased.

But so long as men who handle such matters do not apply themselves so much to the acceptance of truth and to the promotion of peace, as to the making a display of power in argumentation, and the gaining a triumph over opponents, all labour will be lost.

To look at divines, whether those who contend with the pen, or with the tongue, one is moved to regard them rather as gladiators contending for victory and life, than as lovers of the Truth and prepared to let the Truth have its way.

In every branch of learning the animosity and arrogance of learned men in defending their own conclusions is very remarkable. The bitterness of divines is as remarkable as it is hurtful to the Church ; and it would seem that no peace can be hoped for in the Church of CHRIST, unless some restraint be imposed by the strong hand of power.

It is my own purpose to put aside frivolous discussion ; to resume the matter at that point at which it stood in 1536, and to handle soberly and temperately, as best I may, what appeareth to me likely to conduce to peace among brethren.

I shall nowhere assail opponents with bitterness. It is enough for me to set forth the truth. I propose to bring together within moderate limits the soundest arguments and conclusions of learned men for the sake of those who have not leisure for much reading. If the candid reader shall derive profit from this little treatise, I shall have cause of joy and thankfulness before God ;

Deo gratias agam : sin minus, liber non minuetur, manebit quod est, neque me mei laboris poenitebit, si tuæ Majestatis calculo fuerit probatus.

Ab hac arce in qua te Deus nunc regem constituit olim qui primus primam Christi ecclesiæ solidam partem dedit processit. Quoties mecum tacitus cogito quomodo tantum imperium tibi Deus dedit, magnum Dei opus et admirabile agnosco. Quod nulli unquam antecessores tui ulla aut arte aut viribus efficere potuerunt Deus effectum dedit. Magna fuit Romanorum potentia, sed hoc non sunt assecuti ut omnes et totas insulas Britannicas sibi potuerint subicere. Hoc tuæ Majestati a Deo servatum fuit, atque citra sudorem et sanguinem, nemine repugnante, datum. Æquum igitur est ut tuæ Majestati omnes boni gratulentur tantum imperium, et tanto imperio tantum regem.

Quod ut tibi tuisque felix et faustum sit atque perpetuum, et illud ipse tot annos regas quot tua mortalitas capere potest, et hinc migraturus ad superos, nato tuo, principi nostro, nepotibusque tuis, integrum et incolume relinquo, Deum Optimum Maximum rogamus atque obnixè obsecramus. Sed quo major es majora te manent certamina et insidiæ et pericula. Mundus magnis virtutibus vel nunquam vel admodum raro pepercit. Quamvis illas exagitando ut opprimat clariores reddat, quiescere tamen non potest.

but if not, yet if it be approved by your Majesty, it will not suffer loss, it will stand upon its own deserving, and I shall have no cause to regret my labour.

He who first established upon a settled basis the Church of CHRIST in this land came forth from that very citadel in which God hath now established the throne of your Majesty : and when I ponder with myself the empire which God hath given you, I recognise therein a singular and wonderful operation of His Providence. He hath bestowed upon your Majesty that which no one of your predecessors were able to compass either by arms or policy. The power of Rome was great, but Rome never attained to the dominion over all the British Isles. This hath been reserved by God to your Majesty ; bestowed upon you without toil, without bloodshed, with the consent of all men.

Good reason then is there that all good men should call down blessings upon the King of so great a kingdom ; and upon so great a kingdom, in that it hath been made subject to so great a King.

I pray and earnestly implore the Most High God, that all He hath given your Majesty may be for the happiness of yourself and yours, and be ever preserved to your posterity ; that your reign may endure to the utmost limit of the life of man, and that when you pass away to your rest in CHRIST, you may leave your royal state entire and unimpaired to your son our Prince and to his children after him.

But in proportion to the greatness of your state are the contests, and the snares, and the dangers that beset you. The world hath never or but seldom spared the just and good ; and though the assault and purpose to destroy only serve unto their greater glory, yet doth the world not stay its hand.

Verum ex omnibus periculis eruet te et conservabit te Deus tuus. Ille nunquam te deseret, nisi prior deserueris. Semper amabunt boni quod oderint mali. Ad aliquod magnum Domini nostri Jesu Christi ecclesiae bonum te natum et a Deo destinatum creditur. Quod autem illud sit Deus tempore plenius manifestabit.

Multos annos vive, et huic tuo Magnae Britanniae regno feliciter, clementissime rex, impera.

Tuae Majestatis humilis subjectus,

HADRIANUS SARAVIA.

But from all dangers God will deliver and preserve your Majesty ; He will never desert you if you desert not Him : the good will always love what the bad hate. It is the common belief of men that your Majesty hath been born and designed in the Providence of God for some great benefit to the Church of our LORD JESUS CHRIST : what this shall be He will more fully manifest in His own good time.

Most gracious Prince, that you may live many years, and govern in all happiness this your kingdom of Great Britain, is the prayer of

Your Majesty's humble subject,

ADRIAN SARAVIA.

PROLOGUS AD LECTOREM.

Invidia Satanæ dissentionis zizaniorum satoris factum est ut sacramentum pacis et intimæ conjunctionis, quod in unitatem unius et ejusdem corporis omnes quotquot illius essent participes conglutina- ret, argumentum sit ἀσπόνδου καὶ ἀκηρύκτου πολέμου; spe nulla aut certe perexigua reconciliationis inter partes relictæ. Omnes tamen pacem et conciliationem fieri omnibus votis expetere se testantur. Facile tamen videre est quantas commoditates illa pax omnibus qui evangelium profitentur esset allatura, tum ad Dei gloriam ecclesiarumque ædificationem, tum ad civilis imperii salutem. Nonnulli suis scriptis ad illam quidem hortantur, sed nemo ineundæ pacis viam ullam præmonstrat, et quæ ad illam conductura sunt scribit. Quamdiu ab utraque parte nihil de morositate remittitur, et cuique sua suorumque omnium placita mordicus defendere certum est, nullus erit paci locus. Qui in partem adversam omnem culpam dissidii rejiciunt et eam criminationibus hæreseôn et blasphemiarum gravant, tanquam ipsi ab omni errore sint immunes, non satis se homines esse meminerunt, et idem forte ipsis accidere quod in adversariis damnant. Præjudicia hinc inde

PREFACE TO THE READER.

THE malice of Satan, the sower of the tares of discord, hath brought it to pass that the Sacrament of peace and innermost union, which should knit together in the unity of one and the same body all as many as partake thereof, hath become the watchword of a deadly and exterminating war, with no hope, or at best a very slender hope, of reconciliation. All however protest that all their prayers are for concord and peace. And it is easy to understand how great would be the help that such a peace would give to all who profess the faith of CHRIST, as well in their labours for the glory of God and the edification of the Churches, as for the safety of empires and states. Now there are some doubtless who by their writings encourage us to seek for peace, but no one either pointeth the way whereby it may be attained, or adviseth us of the things which will conduce thereto. And so long as neither party remitteth any thing of its bitterness, and every man is bent upon defending to the utmost the conclusions of himself and of all his followers, there will be no place for peace. Those who cast upon their adversaries all the blame of dissension, and bear them down with charges of heresy and blasphemy, as though they themselves were free from every fault, forget that they too themselves are men, and that the same imputation perchance attacheth to themselves which they condemn in their

animos adeo præoccupant ut ad veritatem penitus inspiciendam ineptos reddant. Res ipsa tamen non admodum difficilis est, si quis fidei simplicitatem adferat percipiendis Divinis Mysteriis necessariam. Quare omissis altercationibus theologorum viam sequar regiam quam Verbum Dei docet et Patres orthodoxi ingressi sunt. Recepta et extra controversiam posita potissimum sequar, et quæ nulla pars eorum qui de hac re litigant, negare potest. Nihil dicam quod a probatissimis scriptoribus dictum non fuerit prius. Si quid non mihi satis aperte adhuc distinctum et explicatum videtur, fusius exponam.

Tribus tantum insistam capitibus. Primum erit, Quæ sit Eucharistiæ sacramenti natura, et quæ sint ipsius partes. Deinde quid sit quod boni pariter et mali recipiant, et quid pii peculiariter fide sua consequantur. Postremo, qua religione ad percipiendum hoc sacramentum Corporis et Sanguinis Domini se fideles præparare conveniat.

Tametsi nulla mea sit gratia autoritasve, nulla eruditionis ulliusve virtutis opinio, apud illos propter quos imprimis hæc scribo, quibus permoveri debeant, tamen quia non desunt in quibus cumulatissime illa omnia invenire licet, meum consilium est eos ad æmulationem excitare qui publicæ pacis Christianæ sunt amantes, ut quod rudius a me tentatum est non conquiescant donec suis laboribus perpolitum ad optatum finem pacis perduxerint.

Sed mihi eventurum quod mediatoribus plerumque solet, non dubito, ut malam utrinque ineam gratiam.

adversaries. Prejudices on both sides preoccupy men's minds to such an extent, as to render them utterly unfit to look deeply into the truth. And yet the thing itself is not very difficult, if so be a man will only bring to its consideration that simplicity of faith which is necessary for the due apprehension of Divine Mysteries. Wherefore putting aside angry disputation, I shall follow that royal way in which it behoveth divines to walk ; the way which the word of God teacheth, and which the orthodox Fathers have trodden before us. What I desire above all things to trace are truths received, placed beyond the reach of controversy, and such as no portion of those who dispute upon this matter can presume to deny. I shall say nothing which hath not been said before by writers of the first authority : but if there be any portion of what they have stated which appeareth to me not to have been explained with sufficient distinctness, this I shall more largely unfold.

I shall insist upon three heads only : I. What is the nature of the Sacrament of the Eucharist, and what are its parts. II. What that is which the good and the bad alike receive ; and also what that is which the good *only* obtain by faith. III. By what observances of piety it behoveth the people of CHRIST to prepare themselves for partaking of the Sacrament of the Body and Blood of the LORD.

My own influence and authority is none ; I have no reputation either for learning or for virtue with those to whom I principally address myself, whereby to stir and influence their minds ; but as we have among us those in whom all things which are lacking in me are most abundant, it is my purpose to provoke them to emulation in their love for the unity of CHRIST's Church, that so they may never be content to rest until by their own labours they have perfected and brought to the desired end of peace that which hath been touched by me with a less skilful hand.

I have indeed no doubt that what happeneth to other mediators will happen to me, and that I shall incur the displeasure of either party. I know very well that what

Non omnibus probatum iri hoc meum scriptum certo scio; quos tamen majorum in modum rogatos velim ut mihi suas rationes et argumenta mittere amanter et fraterne dignentur, quibus perniciosus error aliquis demonstretur, et retractare me non pudebit et tollere quod veritati adversatur. Ego mihi Verbum Dei secutus videor et veteres omnes orthodoxos Patres, qui proxime prima Apostolorum tempora ecclesiam Dei gubernarunt, a quorum sententia me non latum unguem decedere arbitror.

Optarem quotquot posthac hoc argumentum tractabunt nihil movere quod adversetur pacificationi factæ anno 1536 Wittenbergæ, aut principum Germaniæ Confessioni Augustanæ. Hoc enim pacto dissidium de re sacramentaria aboleri, et uniri ac consociari Christi Ecclesias, quæ per Europam tanquam oves sunt inter lupos dispersæ, posse confido, ut aliquando possint adversariorum vim mutuis auxiliis a se depellere et se in libertatem asserere, ne unquam cogantur ad Turcica confugere auxilia, universo Christiano nomini exitiosa.

In hac controversia impia dogmata sunt fugienda quibus natura humana Christi labefactatur, aut Illius Majestas violatur. Qui nobis crassius de hoc sacramento sentire videntur non sentiunt Corpus Domini per immensam extensionem neque per multiplicationem corporum ubique diffusum esse. Nos ex præsentia quam Dominico Corpori et Sanguini in Eucharistia tribuunt hoc deducimus et consequi contendimus. Utrumque ipsi negant, et insistent tantum potentiæ verbi, cui nihil abesse potest, et omnia sibi habet præsentia ubicunque est. Quod nos non negamus, et cum ipsis præsentiam Corporis Christi in

I now write will not meet with every man's approval: but those who differ I would intreat not to refuse to send to me, after the manner of our fathers, their reasons and arguments in brotherly good-will and love. And if by these means any pernicious error shall be proved against me, I shall not hesitate to retract it, and to take out of the way all that is contrary to the truth. For my part, I believe myself to have followed the word of God, and all the old Fathers of orthodox memory, who governed the Church of God in immediate succession to the Apostles themselves. From their judgment I believe myself to have in nowise departed, no, not one hair's breadth.

It is my earnest desire that as many as shall handle this argument after me should raise no question to disturb the peace concluded in the year 1536 at Wittenburg; or to contradict the Augustan Confession of the chief men of Germany: for thus I believe it will be found possible to blot out all dissension touching the Sacrament, and to unite and harmonise the Churches of CHRIST which are scattered through Europe as sheep among wolves; that so these may at length be enabled to turn aside from themselves by mutual succour the violence of the adversary, and to vindicate their own freedom; lest at any time they be driven to have recourse to Turkish auxiliaries; a step full of the deadliest mischief to the whole Christian world.

In this controversy we must keep clear of the impiety of propositions by which the human nature of CHRIST is subverted, or His Divine Majesty violated. Those who, in our judgment, think after a somewhat carnal manner touching this Sacrament, affirm that they do not hold the Body of the LORD to have an unlimited extension, and to be by a multiplication of bodies everywhere diffused. We, on our part, deduce such extension and multiplication from the Presence which they assign to the Body and Blood of the LORD in the Eucharist, and we contend that such do follow thereupon. They deny our conclusion in both particulars, and insist simply upon the virtual meaning of the word Body, from which none of

sacra synaxi agnoscimus. Quid est igitur quod tantopere digladiamur de re quam utrique confitemur? Quamvis enim rem aliter et aliter concipimus, huc tandem redeundum est, Christum Dominum tradidisse revera in Cœna Sua Corpus et Sanguinem Suum discipulis Suis. Modus autem quo id factum est superat humanum captum; Deo relinquatur. Igitur et idem dicamus omnes, et cessent inter nos schismata, nec sit dissidii argumentum, quod conciliandis et conjungendis animis fidelium est institutum sacramentum.

its properties can be absent, and which includeth everything in itself wheresoever it may be. This, on our part, we do not deny, and with them acknowledge the Presence of CHRIST in the Holy Communion. Wherefore then do we dispute so vehemently about a thing which we both confess to be true? For in however many ways we regard the matter, we must needs at length return to the same point, namely, that CHRIST in His Supper did in truth and reality deliver to His disciples His Body and His Blood. The manner in which this was done is beyond human understanding, and must be left to God. Wherefore let us all speak the same thing, and let divisions cease amongst us, and let not the Sacrament instituted for the peace and union of the souls of believers be made the watchword of party strife.

DE SACRA EUCHARISTIA

TRACTATUS.

ANTIQUUS ille theologus Irenæus, Apostolorum vicinus temporibus, docet¹ “Eucharistiam constare duabus rebus, terrena et cœlesti.” Rem autem terrenam intelligit panem et vinum, cœlestem vero Carnem et Sanguinem Domini Qui de Seipso dixit: “Ego sum panis vivus Qui de cœlo descendi. Si quis ederit ex hoc pane vivet in æternum; et panis quem Ego dabo Caro Mea est, quam Ego dabo pro mundi vita.”² Irenæum inde ab illis temporibus quotquot fuerunt orthodoxi theologi secuti sunt. Ab eo generalis sacramenti definitio desumpta videtur, “Sacramentum esse sacræ rei visibile signum, et invisibilis gratiæ visibilem formam.” Alii sacramenta definiunt esse “Symbola quædam voluntatis Dei erga nos, et testimonia remissionis peccatorum.” Alii esse “ritus et cæremonias quibus promissiones evangelicas credentibus Deus testatas facit.” Definitur etiam sacramentum esse “externum symbolum quo benevolentiæ erga nos suæ promissiones conscientiis nostris Dominus obsignat ad sustinendam fidei nostræ imbecillitatem; et nos vicissim pietatem erga

¹ Lib. iv. cap. 34.

² Jo. vi. 51.

A TREATISE
OF
THE HOLY EUCHARIST.

THAT ancient divine Irenæus, who lived near the times of the Apostles, teacheth¹ that “the Eucharist consisteth of two things, an earthly and a heavenly.” By the earthly thing he understandeth the bread and wine, by the heavenly the Flesh and Blood of the Lord, Who said of Himself, “I am the living bread which came down from heaven;”² if any man eat of this bread he shall live for ever, and the bread which I will give is My Flesh, which I will give for the life of the world.” From that time every orthodox divine hath followed Irenæus, and the general definition of a Sacrament appeareth to have been derived from him—a visible sign of a sacred thing—a visible form of an invisible Grace. Others define Sacraments to be—certain signs of the good will of God towards us, and testimonies of the remission of sins. Others say that they be—rites and ceremonies by which God attesteth to believers the promises of the Gospel. A Sacrament is also defined to be—an outward sign whereby God sealeth to our consciences the promises of His good will towards us, for the purpose of sustaining the weakness of our faith, and whereby we, on our part, testify our piety towards Him, as well before Him and the Angels as

¹ Book iv. c. 34.

² S. John vi. 51.

Eum nostram, tam coram Eo et angelis, quam apud homines testamur.” Dici etiam potest, Sacrae et coelestis rei sacrum visibile signum ab Ipso Domino Jesu Christo institutum quo Seipsum et dona Sua toti homini, id est, pariter corpori et animae, communicat, et tanquam sigillo obsignat.

Omnes istae definitiones verae sunt, nec quidquam habent diversum a sacramenti natura; quam autem sint propriae et aptae, si ad praecepta dialecticae exigantur, disputare nolo. Satis est quod verae sunt. Sed illae mihi magis probantur quae ipsam nobis Sacramenti naturam ita describunt (etiamsi contrarii sequantur effectus propter incredulitatem hominum) ut distincta possit intelligi Gratia sacramenti a suis causis.

Quum sacramenta constent divina institutione ex duabus rebus, quarum altera visibilis est et terrena, altera invisibilis et coelestis, qui illas sejungit ab invicem, sacramentum destruit. Non enim panis sine Corpore Christi est sacramentum, nec Corpus Christi sine pane. Potest Eucharistiae sacramentum hoc modo definiri, “Quod sit, sub specie panis et vini, Corporis Domini nostri Jesu Christi pro nobis in ara crucis semel oblatus, et Sanguinis Novi Testamenti in remissionem peccatorum fusi, communicatio, mortisque Ipsius commemoratio.” Secundum Irenaei sententiam hic duas habemus partes quibus tota sacramenti natura perficitur, terrenam et coelestem; nempe, panem et vinum cum Corpore Domini crucifixo et Sanguine Ipsius fuso. Tertium quod notari cupio est peccatorum remissio et vita aeterna, quae virtus est sacramenti distincta ab illis duabus sacramenti partibus. Tria enim in quovis Sacramento ab invicem distincta sunt consideranda; externum visibile signum, et res invisibilis coelestisque signo sacramentaliter unita, et tertium, quod ab eis manat, sacramenti fructus. De

before men. A Sacrament may also be said to be—a sacred visible sign of a sacred and heavenly thing, instituted by our LORD JESUS CHRIST Himself, whereby He communicateth Himself and His Gifts to the whole man, that is alike to his body and his soul, and as it were sealeth the gift with a seal.

All these definitions are true, nor have in them any thing alien from the nature of a Sacrament. What, however, is their propriety and fitness, if they be tried by the rules of logic, I will not here discuss : it is sufficient that they be true. But I prefer those of them which so describe to us the nature of a Sacrament itself (however it be that the unbelief of men causeth contrary effects to follow therefrom), as to make a clear distinction between the Grace of a Sacrament and the causes of the Grace.

Since Sacraments consist by Divine institution of two things, of which the one be visible and earthly, the other invisible and heavenly, he who separateth these parts one from the other destroyeth the Sacrament. For the bread without the Body of CHRIST is not a Sacrament, nor the Body of CHRIST without the bread. The Sacrament of the Eucharist may be thus defined ; that therein is made under the form of bread and wine the Communion of the Body of our LORD JESUS CHRIST, once offered for us upon the Altar of the Cross, and of His Blood of the New Testament shed for the remission of sins ; and also the commemoration of His Death. We have here, according to Irenæus, the two parts which make up the whole nature of the Sacrament, the earthly and the heavenly, namely the bread and wine, together with the Crucified Body of the LORD and His Blood poured out. The third thing which I wish to note is the remission of sins, and eternal life ; that is, the virtue of the Sacrament, as distinguished from those two parts of it. For in a Sacrament there be three things to be considered, which be severally to be distinguished. The outward visible sign, and the invisible and heavenly Thing united sacramentally to the sign. The third thing, that which floweth from them, is the benefit of the Sacrament. Concerning those

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duabus illis partibus Augustinus habet:¹ “Hoc est quod dicimus; hoc modis omnibus approbare contendimus, sacrificium, scilicet, ecclesiæ duobus confici, duobus constare, visibili elementorum specie et invisibili Domini nostri Jesu Christi Carne et Sanguine, sacramento et re sacramenti, id est, Corpore Christi.” Differre autem virtutem sacramenti ab ipso sacramento, hoc est, a duabus illis partibus quibus sacramentum conficitur, orthodoxi tradunt theologi. Augustinus in Johannem, “Nam et hodie (inquit,) accipimus spiritualem cibum, sed aliud est sacramentum, aliud virtus sacramenti.”² Idem pater ibidem, “Si quis manducaverit ex Ipso, non morietur; sed quod pertinet ad virtutem sacramenti, non quod pertinet ad visibile sacramentum.” Itaque sacramentum per se considerandum est seorsim, ut constat visibili elementorum specie et invisibili Domini nostri Jesu Christi Carne et Sanguine.

Romanistæ in hoc sacramento panem et vinum subtrahunt, et inania simulachra panis et vini, absque sua substantia, nobis relinquunt, et miras merasque præstigias loquuntur, panem non panem, et vinum non vinum, contra Dominicam institutionem, et ipsarum rerum naturam, ac veterum patrum sententiam, qui hanc monstrosam existentiam accidentium absque subjecto ignorârunt. Hoc sacramentum verum panem et verum vinum, non simulachrum, sicut Baptismus veram elementarem aquam, postulat. Quum igitur istæ partes sacramenti Cœnæ Domini sint essentielles, panis et Corpus Christi, vinum et Ipsius Sanguis, ab invicem non possunt separari nec separata intelligi. Quod si fit, interit tota ratio sacramenti, quæ necessario duabus rebus constat, nempe visibili et invisibili. Sed quia gratia invisibilis est

¹ Lib. Sent. Prosp. in Mag. Sent. Lib. iv. dist. 10.

² Tr. 26 in Jo.

two parts Augustine saith,¹ "What we say is this,—what we endeavour by every means to prove is this,—namely, that the Sacrifice of the Church is made up of two things, consisteth of two things, the visible form of the Elements, and the invisible Flesh and Blood of our LORD JESUS CHRIST; that is, of the '*Sacramentum*,' and of the '*Res Sacramenti*,' that is, the Body of CHRIST." Now, orthodox Divines declare that the virtue of the Sacrament is a different thing from the Sacrament itself; that is, a different thing from those two parts of which the Sacrament is made up. Augustine writeth upon the Gospel of S. John: "For now also, he saith, we receive the spiritual food; but the Sacrament is one thing, the virtue of the Sacrament is another." The same Father, in the same place: "If any one shall eat of It, he shall not die; but this pertaineth to the virtue of the Sacrament, not to the visible Sacrament."² Therefore the Sacrament is to be considered apart by itself, as it consisteth of the visible form of the elements and the invisible Flesh and Blood of our LORD JESUS CHRIST.

The Romanists in this Sacrament take away the bread and wine, and leave us certain empty images of the bread and wine, and without their substance; and they say—what indeed is simple foolishness—that the bread is not bread, and the wine is not wine, against the institution of the LORD; the nature of the things themselves, and the judgment of the old Fathers, who knew nothing of this monstrous existence of accidents without subject. This Sacrament requireth true bread and true wine, not the image of them, just as Baptism requireth true water as its element. Since therefore those parts of the Sacrament of the LORD'S Supper be essential thereto; the bread and the Body of CHRIST, the wine and His Blood, cannot severally be separated from one another, nor if separated can they be understood. If such separation taketh place the whole meaning of a Sacrament is destroyed; for this necessarily consisteth of two things, a visible and an invisible. But since the invisible Grace be twofold, and both

¹ Lib. Sent. Prosp. in Mag. Sent. lib. iv. dist. 10.

² Tract 26 upon S. John.

duplex, et utraque significationem habet in externa visibili forma, vocanturque res sacramenti; accidit ut facile commisceantur, cum tamen altera sit alterius causa. Quæ cum libera sit, non raro totum sacramentum percipitur absque sacramentali gratia, quæ fidei communicantium sacramentis respondet. Et inde nata est exitialis hæc controversia de præsentia, vel potius de præsentia Corporis et Sanguinis modo, in pane et vino.

Plerique de sacramentis Novi Testamenti ita disputant ac si res quædam essent extra usum permanentes, et ex substantiis diversis mixtæ, aut transformatæ, mutata substantia realiter in aliam, aut transeundo priore substantia abolita, et in illius locum succedendo; cum sacramentalium partium conjunctio sit relationis, non substantiæ; ut est habitudo signi ad rem signatam, et imaginis ad rem penecillo et coloribus expressam. Nam panis factus Corporis Christi sacramentum relationem habet ad Corpus, et vinum ad Sanguinem ex institutione divina, ita ut qui panem habet habeat certo et vere Corpus, et qui vinum sanguinem: non autem absolute et simpliciter, sicut illa localiter nunc in uno cœli loco sunt dimensa, sed in typo quadam ad Corpus et Sanguinem necessaria relatione et sacramentali unionem. Alius præsentia Corporis Christi modus in cœlo, alius in sacramento.

Disputatur de vera et reali Corporis et Sanguinis Domini in hoc sacramento præsentia; illam pluribus in locis simul non posse exhiberi, quia hoc sit contra veri corporis modum et naturam, quod localiter suis dimensionibus est circumscriptum, cui si illas adimas, naturam corporis simul adimis. Sed respondetur quod inde non

its parts be signified respectively under an outward visible form, and be called "Res Sacramenti," it happeneth that they¹ be easily confused, though one of them be the cause of the other. And since men be free to accept or to reject the last, the whole Sacrament is not uncommonly taken without the Grace of the Sacrament, which Grace is the answer to the faith of the communicant. And hence hath sprung this deadly controversy about the Presence, or rather about the manner of the Presence, of the Body and Blood in the bread and wine.

Many men discuss the Sacraments of the New Testament as if they were things which had an existence apart from their use, or were things compounded of divers substances, or transformed, either by one substance being really changed into another, or by a kind of transition, the former substance being done away, and another coming into its place. Whereas the truth is, that the conjunction of the parts of the Sacrament is a conjunction of relation, and not of substance; as is the relation of every sign to the thing it signifieth, and of every figure to the thing which is expressed by it in drawing and colours. For the bread, which is made the Sacrament of the Body of CHRIST, hath a relation to His Body, and the wine to His Blood, by Divine institution, so that he who hath the bread hath certainly and really the Body, and he who hath the wine hath the Blood. Not indeed that these be present absolutely and simply in the same way as the Body and Blood are now circumscribed in one place in heaven, but in a certain figure, by a necessary relation to the Body and Blood, and by Sacramental union therewith. There is one manner of Presence of the Body of CHRIST in heaven; there is another in the Sacrament.

Now a question is raised concerning the true and real Presence of the Body and Blood of the LORD in this Sacrament. It is said that that Presence cannot be exhibited at the same moment in many places, because this is contrary to the manner and nature of a true body, which is circumscribed locally by its own dimensions; and that if you take these dimensions therefrom, you destroy thereby the

¹ I.e., the inward part and the Grace.

efficitur, Illum Qui Deus est et omnia creavit ex nihilo, præsentem Suo Corpore pluribus in locis, ubicunque volet, modo supernaturali ac divino Se sistere non posse. Ordine quidem naturæ id non fieri certum est ; sed potentia divina quæ superat omnem naturæ ordinem. Mysteria divina non sunt physicis rationibus examinanda ; excedunt enim humani ingenii captum. Quando Dominus in via Paulo eunti Damascum apparuit,¹ locum quem in cœlo tenet non deseruit, ut ad eum descenderet, nec quidquam accidit contra Petri verba,² “ Quod oportet Dominum cœlo contineri usque ad tempora restitutionis omnium.” Apparitiones Domini in terris post Ascensionem Ipsius factæ sunt sine aliquo motu locali Corporis Domini. Quamvis sacræ litteræ motum localem interdum Deo tribuant, Qui cum sit immensus loco moveri non potest, nullum tamen Domino in his apparitionibus tribuunt. Apparitiones istæ arguunt Sui Corporis præsentiam Dominum præbere posse quandocunque et ubicunque vult. In his cogitationibus de præsentia Corporis Christi in pluribus locis divina et spiritali, cœlesti et supernaturali, sine Corporis multiplicatione aut extensione, nullam impietatem video, cui contradicendum sit. Præterea, quando disputatur quid Deus possit, quid minime, impossibile arbitror mortalem id recte definire posse. Sed controversia non tam est de potentia Dei quam de voluntate. Quidquid enim Deus vult, id etiam posse dubium non est ; sed non vult quidquid potest. Ubi de voluntate Dei constat, de potentia non est disputandum. Quæ autem sit Dei voluntas mox videbimus.

Argumentari ulterius potest necessitatem præsentiae Corporis Christi et Sanguinis magis infirmitatem arguere

¹ Act. ix. 5.

² Act. iii. 21.

nature of a body. Now, the answer to all this is, that it in nowise sheweth that He Who is God, and Who created all things from nothing, cannot make Himself Present in His Body in many places, wheresoever He willeth, in a supernatural and heavenly manner. It is true such a thing cannot take place in the order of nature, but only by that Divine Power which overruleth all the order of nature. Divine Mysteries may not be tried by natural laws. They are beyond the reach and grasp of the human understanding. When the LORD appeared in the way to Saul as he went to Damascus,¹ He did not leave the place which He filleth in heaven in order to come down to him, nor did anything take place contrary to the words of Peter, "Whom the heaven must receive until the times of restitution of all things."² The appearances of our LORD on earth after His Ascension were without any local movement of the Body of the LORD; and though the Sacred Scriptures sometimes speak of God as moving from His place,—Who, since He be Incomprehensible, cannot be moved from His place,—yet the Scriptures say nothing of the LORD moving from His place in those appearances of which I speak. These appearances prove that the LORD, whenssoever and wheresoever He willeth, can make Himself Present.

In these thoughts then concerning the Presence of the Body of CHRIST in many places at the same time, after a manner Divine and Spiritual, Heavenly and Supernatural, without any multiplication or extension of His Body, I see no impiety to rebuke. Besides when a question is raised as to what God can do and what He cannot, I think it impossible for man to assign the limits rightly. But in truth our controversy is not so much touching the power of God, as touching His will, for whatever God willeth that we may not doubt He can; but He doth not will whatsoever He can. When it is clear what the will of God is, we may not discuss His power. Now what the will of God is we shall see presently.

It may be urged by some, that to suppose there to be a necessity of the Presence of the Body and Blood of

¹ Acts ix. 5.

² Acts iii. 21.

quam potestatem. Quò causæ effectrices remotius suam efficacitatem extendunt, et tantundem possunt remotæ et absentes, quantum propinquæ et præsentēs, eo censentur validiores; quando vero propius admovendæ sunt subjectis, nec idem possunt absentes et remotius sitæ quod propius admotæ et præsentēs, minoris sunt efficacix. Itaque illi qui non credunt realem Corporis et Sanguinis præsentiam in terris in Eucharistia esse necessariam, de omnipotentia Christi melius credere videntur iis qui cum Corpore et Sanguine Suo præsentem interesse mysteriis cogitant. Gratia exempli; Centurionis fides, qui credidit Dominum absentem posse servum suum sanitati restituere, longe præstantior fuit fide reguli, qui Dominum præsentem adesse putabat oportere ad ipsius sanandum filium. Et Ipse Dominus magis Deitatis Sux virtutem ostendit quando absens solo Suo verbo curavit ægros quam si præsens adfuisset. Qui in terris corpore absens potuit sanare morbos, non poterit Ipse in cœlis ad dexteram majestatis Dei constitutus, animas nostras pascere Sua Carne et Sanguine, nisi præsens localiter in terris adsit? Quid, obsecro, peccare credendus est ille qui credit Dominum e cœlo, sedentem ad Dei Patris dexteram, nos hic in terris, Numinis Sui virtute, Sua crucifixæ Carne, et fuso Suo Sanguine, vere et realiter pascere, nec ad eam rem opus esse ut hic in terris localiter Suam Carnem et Suum Sanguinem sistat eo loci ubi mysteria celebrantur? Et contra, quid peccat alius qui tantum erga nos Christi Domini credit amorem ut præsens Corpore Suis mysteriis adesse velit, ac divino, spirituali et cœlesti modo, supernaturalique tectum nostri palati

CHRIST, argueth rather weakness than power, for that, in the same proportion that efficient causes exercise their efficiency at a greater distance, and have just as much power when absent and remote as they have when present and near at hand, in that proportion they are considered to be of greater efficacy. When, however, they require to be brought nearer to the subject-matter of their operation, and have not the same power in their absence and remoteness as they have when brought near and made actually present, they are of inferior efficacy. Those, then, they say, who do not believe that a Real Presence upon earth of the Body and Blood in the Eucharist is necessary, appear to have a better belief touching the Almighty Power of CHRIST, than those have who consider Him to be actually present with His Body and His Blood in the Mysteries. And they instance the faith of the Centurion who believed that the LORD, though far away, could restore his servant to health, as being of a far higher kind than the faith of the Nobleman who thought that the LORD must be actually present on the spot, in order to the healing of his son. And the LORD Himself, they add, gave greater proof of the power of His Deity when in His absence He cured the sick by His Word only, than if He had been present in the very same place. They ask, Cannot He Who when upon earth was able to heal diseases though absent in the Body, when set on the Right Hand of the Majesty of God in Heaven, feed our souls with His Flesh and Blood, unless He become locally Present upon earth?

But why, I reply, must he be thought to sin who believeth that the LORD, sitting at the Right Hand of God the FATHER, truly and really from Heaven feedeth us here on earth by the Power of His Deity, with His own Flesh Crucified and His own Blood poured out: and that for so great end it nothing needeth that He bring, here upon earth, into certain limits of space, His Flesh and His Blood in that very place where the Mysteries be celebrated? And, on the other hand, how doth another sin who believeth the love of CHRIST the LORD to be so great towards us that He willeth to be Present with His Body in His

subire, ut sic Corpus præsens Suo Numine totum hominem impleat? Si quis hic error est, pius est. Id quidem non posse fieri contenditur: id tamen, meo iudicio, fieri non impie creditur. Nefanda quæ hinc deducuntur de descensu in ventriculum et in sterquilinum contra Papicolas dici possunt: contra illos vero qui hanc præsentiam urgent in sola mysterii actione, dum editur et bibitur mysterium, nec ulterius ulla realis, localisve, Corporis præsentia creditur aut cogitatur, blasphemæ sunt calumniæ. In mysteriis Deus non tam potentiæ suæ habuit rationem, quam infirmitatis humanæ. Quis enim dubitat Deum posse sine ullis externis mediis et visibilibus sacramentis, hominem denuo gignere, et Corpore ac Sanguine Suo pascere? Ille qui sedet in altissimis omnia propria sua virtute continet, et dat ut sint et vivant quæcumque subsistunt et vivunt. Per certa tamen quædam media admirabili suo consilio cuncta ad suos fines deducit, quæ omnia proxime per Se perficere posset si vellet. Quemadmodum hanc vitam animalem producere nos vult terreno cibo potuque, ita cœlestem et spiritualem vitam cœlesti spiritualique cibo et potu, hoc est, Carne et Sanguine Suo alere constituit. Ut autem cibus et potus realiter alant, realiter dari et accipi necesse est; dari vero et accipi ad realiter alendum et potandum quod non adest præsens non potest. Sed præsentia hujus cibi potusque realis non negatur ab iis qui recte sapiunt, quæcumque tandem illa sit. De præsentia modo sola videtur esse controversia.

Bucerus se suosque socios dicere solebat non tam re quam sermone a D. Luthero dissentire. Profecto qui

Mysteries; and in a Divine, Spiritual, Heavenly, and Supernatural Manner, to enter the roof of our mouth, that so His Body Present may fill with His Deity the whole man? If there be any error here, it is a pious error. Is it said that such a thing cannot be done? In my judgment there is no impiety in believing that it can. The impious conclusions which are drawn from hence, concerning the going down into the belly, and into the draught, may be urged against the Papists; but as urged against those who contend for this Presence in the action of the Mystery alone,—that is, while the Mystery is being eaten and drunken,—and into whose belief or thoughts *no other* real, nor *any* local, Presence of the Body hath ever entered, they are but blasphemous calumnies.

In the Mysteries, God hath not taken account so much of His own power as of human infirmity. For who doubteth that God *can* make man to be Born again, and feed him with His Body and His Blood without the intervention of any outward and visible Sacraments? He Who sitteth in the Highest keepeth all things by His own power. It is His gift that whatsoever subsisteth and liveth hath subsistence and life; and yet hath He brought all things which, if He had so willed, He might have perfected of His own immediate power, to their appointed end, through certain means ordained of His own adorable Wisdom. And just as it is His will that we should prolong our material life by earthly meats and drinks, so hath He appointed to nourish our heavenly and spiritual life by heavenly and spiritual meat and drink, that is, by His own Flesh and His own Blood. Now, in order that meat and drink may really nourish, they must be really given and really taken; but that which is not truly present cannot be given and taken to real nourishment and refreshment. However, it is not the Real Presence of this meat and drink, whatever this may be, which is denied by any who have a right understanding in this matter: the only controversy appeareth to be about the manner of the Presence.

Bucer was wont to say that he and his friends did not differ from Luther so much in reality as in the manner of

Corporis et Sanguinis Christi præsentiam dicunt coelestem et spiritualem, non multum dissidere videntur ab illis qui dicunt eam esse supernaturalem et divinam : verborum potius videri potest certamen esse quam rei. Quare eos qui in re conveniunt optarem in sermone similiter convenire, et illis eisdem verbis uti, quibus magnus ille Dei servus Martinus Lutherus utitur, potius quam ut idcirco discordia inter fratres perseveret. Bucerus ad Michaellem Hispanum scribit his verbis, "Ego in omnibus meis scriptis testor præcipuum in Sacra Cœna esse exhibitionem Corporis et Sanguinis Christi realissimam, quia coelestem et spiritualem. Nec aliud unquam oppugnavi quam impanationem, et carnalem manducationem; realem et efficacem nunquam negavi." Idem Bucerus, "Transubstantiationem negamus. Item negamus Corpus Christi localiter in pane, ut si quis imaginetur ita contineri Christi Corpus in pane, sicut vinum in vase, aut flammam in ferro candenti. Iterum tamen affirmamus Corpus Christi in cœna vere adesse, et Christum revera præsentem vero Suo Corpore veroque Sanguine et nos pascere, &c."

Missos facio scriptores qui disserentes de hac re nec modum nec rationem ullam tenuerunt. Prudens prætereo doctorum virorum virulenta maledicta et probrosa certamina, utrinque cum maximo ecclesiæ Christi jactata scandalo. Modestiores sequor. Quod immotum inter fideles esse debet, tantum urgeo, nempe præsentiam realem et veram Corporis et Sanguinis Domini in Cœna, fidelibus credendam esse. Cujusmodi autem illa sit, non est curiosius crassiusve inquirendum. Hoc sufficiat fidelibus, præsentiam illam esse supernaturalem et divinam. Quid si addam, coelestem et spiritualem? Non quod quicquam detractum velim de sensu prioris sententiæ, sed ut ostendam quam hæc sint affinia.

expression : and, indeed, those who call the Presence of the Body and Blood of CHRIST, heavenly and spiritual, do not appear to differ much from those who call it supernatural and divine. It is surely rather a dispute about words than things. Wherefore it were much to be wished that those who agree in substance, should agree likewise in expression, and should use those same words which that great servant of God, Martin Luther, useth, rather than that discord should prevail and continue among brethren for a difference of words. Bucer writeth to Michael of Spain in these words : " In all my writings I testify that the chief thing in the Sacred Supper is the Very and Real Exhibition of the Body and Blood of our LORD JESUS CHRIST. 'Very and Real,' I say, because heavenly and spiritual : nor have I ever attacked anything else than what is called Impanation, and Carnal Manducation : a real and effectual eating I have never denied." The same Bucer saith, in another place : " We deny Transubstantiation : we also deny the Body of CHRIST to be locally in the bread ; as if any one were to suppose that the Body of CHRIST is contained in the bread, just as wine is contained in a vessel, or fire in red-hot iron. But both of these things we affirm : 1. That the Body of CHRIST is Really Present in the Supper ; 2. that CHRIST verily Present feedeth us with His own Very Body and Very Blood."

I pass by those writers who, in their discussions on this matter, have preserved neither reason nor moderation. I purposely omit to notice the virulent abuse and disgraceful disputes of learned men, pressed, on either side, to the terrible scandal of the Church of CHRIST. I follow those who have been more temperate. I urge only that which ought never to be disturbed or shaken among Christian brethren—I mean the proposition, that the Real and Very Presence of the Body and Blood of the LORD in the Supper is an article of faith. Of what kind that Presence may be, we may not inquire too curiously or too carnally. Let this be enough for believers, that that Presence is supernatural and divine. What if I add to this, that it is heavenly and spiritual ? It is not that I wish to detract, in any degree, from the force of the

Quemadmodum vita nostra coelestis et æterna cum Christo in Deo abscondita est, sic etiam cibus et potus quibus vita illa conservatur et alitur. Sufficiat igitur nobis nos intelligere ex verbo Dei, sensibus nostris in mysteriis data esse sigilla et testimonia præsentiæ nobis incomprehensibilis Corporis et Sanguinis Domini; quæ, quamvis differat ab illa quam habet in cœlo secundum veri corporis modum, sicut habuit in terris, non tamen est nulla, aut tantum imaginaria. Idem Dominus qui nunc per manus ministrorum Suorum e cœlo Corpus et Sanguinem Suum fidelibus populis distribuit, in ultima Coena manibus propriis Seipsum apostolis Suis porrexit. Et sicut tunc alius erat præsentiæ modus Corporis accumbentis, et alius in sacramento et ore comedentis; similiter hodie alius est præsentiæ Corporis Christi in cœlo, alius in forma panis et vini, utrobique tamen realis et verus; sed alius et alius; quamvis non aliud et aliud sit quod datur in terris, et tamen est in cœlis. Quando hic in terris adhuc agens, Suam Carnem epulandam discipulis Suis dabat, Ipse quidem dabat et dabatur, ferebat et ferebatur, sicut recte docuit Augustinus exponens locum 1 Reg. cap. 21, v. 13, male versum, de Domino allegorice. “Quomodo, (inquit) ferebatur in manibus suis de ipso David secundum litteram non invenimus; in Christo autem invenimus. Ferebatur enim Christus in manibus Suis quando commendans Ipsum Corpus Suum ait, Hoc est Corpus Meum. Ferebat enim Illud Corpus in manibus Suis.” Et idem repetit in secunda concione.¹

¹ Serm. 2 in Ps. xxxiv.

“Ferebatur in manibus Suis.” Versio antiqua. Sicut exstat in “Bibliorum Sacrorum Latinæ versiones antiquæ; seu vetus Italica, et ceteræ quæcunque in Codicibus MSS. et antiquorum libris reperiri potuerunt: quæ cum Vulgata Latina et cum textu Græco comparantur. Opera et studio D. Petri Sabatier.” 3 tom. fol. Remis, 1743. (Note by Translator.)

former words, but that I wish to show how close is the affinity between these and the latter words.

In like manner as our heavenly and eternal life is hidden with CHRIST in God, so is also the meat and drink whereby that life is preserved and nourished. Let it be sufficient, therefore, for us to understand, from the Word of God, that in the Mysteries there be given to our senses seals and testimonies of a Presence of the Body and Blood of the LORD which we cannot understand: and though this Presence be different from that which He hath in heaven after the nature of a true body, even as He had upon earth, it is not therefore none, or only imaginary. The same LORD Who now, by the hands of His ministers, distributeth from heaven His Body and His Blood to His faithful people, in the Last Supper with His own hands gave Himself to His Apostles: and as then the manner of the Presence of His Body, as It lay at the Last Supper, was one, and the manner of His Presence in the Sacrament, and in the mouth of him who ate, was another; in like manner at this day there is one manner of Presence of the Body of CHRIST in heaven, there is another in the form of bread and wine; but in both cases it is a real and true manner,—in the one case one, and in the other case another—although there be no difference between That which is given on earth, and That which is, nevertheless, in heaven. When, while yet upon earth, He gave His own Flesh to be eaten by His disciples, He Himself gave, and was given, bare Himself, and was borne; as Augustine well teacheth us in his exposition of 1 Kings c. xxi. v. 13, which appeareth to have been badly rendered, and which he applieth to the LORD by way of allegory. “We understand not,” he saith, “how David is said to be borne in his own hands of himself, according to the letter of this verse; but we find the explication thereof in CHRIST: for CHRIST was borne in His own hands when, giving His very Body, He saith, ‘This is My Body;’ for He bare that Body in His own hands.” And he repeateth the same in his second sermon.¹ “How,” saith he, “was He borne in His own

¹ Sermon 2 on Psalm xxxiv.

“Quomodo ferebatur in manibus Suis? Quia cum Ipsum Corpus Suum et Sanguinem Suum accepit in manus Suas, quod norunt fideles, et Ipse Se portabat quodammodo, cum diceret, ‘Hoc est Corpus Meum.’”¹ Cum hæc sententia, quæ Carnem Domini vere realiter præsentem, similiter et Sanguinem in Cœna Domini adesse asserit, sit omnibus priscis Patribus orthodoxis communis, cur idem sentire et dicere detrectemus, nullam causam video. Hinc apud Chrysostomum et alios exclamationes inveniuntur quibus in admirationem tanti mysterii suos auditores excitare Patres solebant; a quorum verbis ego abhorrendum non censeo. “O ingens miraculum, (inquit Chrysostomus,) O magnam Dei benevolentiam erga nos. Is qui sedet supra cum Patre, illa hora omnium detinetur manibus, et dat Se volentibus circumdare et complecti.”

Quomodo autem hoc fiat quia sensus nostræ carnis non assequitur, fieri revera negandum non est. Quam multa admiranda in rerum natura quotidie in oculos nostros incurrun, quorum causas prorsus ignoramus? Magnetem ad se ferrum attrahere vidimus cum magna admiratione; quomodo id fiat nullo modo comprehendimus. Quid dicam de acu pyxidis nauticæ? Videmus quidem et obstupescimus; præterea nihil. Quid mirum si in Divinis Mysteriis mentis nostræ caligent oculi, nec comprehendamus quomodo peragantur quæ nobis significant et testantur mysteria? Divinitus illa perfici quæcunque promisit Deus credere sufficit. At Se verum esse cibum et potum

¹ Sic in MS. At in ed. Benedict. Parisiis 1681, tom. iv. pt. 1, p. 216, legitur: “Quia cum commendaret Ipsum Corpus Suum et Sanguinem Suum, accepit in Manus Suas Quod norunt fideles; et Ipse Se portabat quodammodo, cum diceret, ‘Hoc est Corpus Meum.’” (Note by Translator.)

hands? Because when He took into His own hands His Body and His Blood, which believers know, He Himself bare Himself, after a certain manner, when He said, 'This is My Body.'"¹ Now since this judgment, which declareth the Flesh of the LORD to be truly, really, present, and likewise His Blood, in the Supper of the LORD, be the common judgment of all the ancient orthodox Fathers, I am unable to comprehend what reason there can be why we should refuse to think and say alike. It is this belief touching the Holy Eucharist which hath given birth to those remarkable expressions which we find in Chrysostom and others; expressions by which those Fathers were wont to move their hearers to the admiration of so great a mystery. And I find nothing in their words from which we ought to shrink. "O mighty miracle," saith Chrysostom; "O the great goodwill of God towards us. He Who sitteth above with the FATHER is, as it were, at that hour detained in the hands of all, and giveth Himself to those who desire to surround and embrace Him."

Now, because our carnal sense cannot attain to know *how* this be done, we may not therefore deny that it be really done. How many wonderful things in nature every day meet our eyes, of the causes of which we be altogether ignorant? We see the magnet attract iron to itself, and we wonder greatly; but how it be done we nowise understand. And what shall I say of the needle of the compass? We behold, and are astonished; further we cannot go. What wonder, then, if, in Divine mysteries, the eyes of our understanding be darkened, and we comprehend not how those things be accomplished, which nevertheless the mysteries do signify and attest unto us. It sufficeth to believe that whatsoever God hath promised is performed by His Divine power. Now God hath declared Himself to be very meat and very

¹ This is the rendering of the passage, as it stands in the MS. But the rendering of the passage, as it is found in the Benedictine edition fol. Paris, 1681, vol. iv. pt. 1, p. 216, is as follows: "Because when He was about to bestow His very Body and His very Blood, He took into His hands That of Which believers have knowledge, and He bare Himself after a certain manner, when He said, 'This is My Body.'"

affirmavit. Pascere igitur Seipso et potare Suos credendus est.

Sed ut melius hæc intelligantur, animadvertere nos oportet quod multis modis idem Christi Corpus in considerationem venire potest. Qualis enim Christus nobis in hoc sacramento significatur, talis etiam exhibetur. Absurdum enim esset alium nobis significare mysteria, alium nobis exhibere. Primo, conditione vitæ præsentis subjectus miseriis et calamitatibus humanæ naturæ Dominus cogitari potest, ut infantis in præsepio vagiantis, ut pueri doctores in templo interrogantis et eis respondentis, ut defatigati ex itineris labore, ut sitientis et esurientis, ut viri denique in ara crucis Patri Seipsum offerentis in remissionem peccatorum nostrorum. Deinde post resurrectionem alia fuit Corporis Domini conditio quam fuit in vita præsentis; tunc enim Corpus Domini glorificatum fuit et collocatum ad Dei Patris dexteram. Considerandum igitur nobis est qua conditione panis ad Christi Carnem habeat relationem, et vinum ad Sanguinem, et exhibeatur nobis in sacramento. Alteram quidem partem sacramenti, sine qua sacramentum non constat, Carnem et Sanguinem Domini esse diximus, et hoc extra omnem controversiam est. Quum autem hoc sacramentum sit mortis et passionis Domini commemoratio, consequitur panem non referri ad Carnem simpliciter, qualis nunc est in gloria, sed qualis fuit in ara Crucis; similiter et vinum referri ad Sanguinem, non eum qui nunc est in glorificato Domini Corpore, sed fluentem e vulneribus Corporis Domini. Alias, quomodo verum esset, "Quoties manducamus hunc panem et poculum bibimus, nos annunciare mortem Domini donec veniat?" Hinc Cyprianus:¹

¹ De Cæna Dom.

drink ; wherefore it is to be believed that He giveth Himself to be the food and drink of His people.

But in order to the better understanding of these things, we must observe that the same Body of CHRIST cometh under consideration in many ways. For such as CHRIST is signified to us to be in this Sacrament, such also is He exhibited to us ; for it is inconceivable that the Mysteries should signify CHRIST under one aspect to us, and exhibit Him to us under another. First, then, the LORD may be considered under the aspect of this present life, subject to the miseries and calamities of human nature. For example, as the Infant, wailing in the manger ; as the Boy, interrogating the doctors in the Temple, and answering them ; as wearied with His journey ; as hungering and thirsting ; lastly, as the Man, offering Himself to His FATHER upon the altar of the Cross, for the remission of our sins. Then, again, after His Resurrection, the nature of our LORD's Body was different from that which had been Its nature during His life upon earth ; for then the Body of the LORD was glorified, and set on the Right Hand of God the FATHER. We have then to consider under which aspect the bread hath its relation to the Flesh of CHRIST, and the wine to His Blood, and be exhibited to us in the Sacrament. Now we have said that one part of the Sacrament, without which the Sacrament hath no existence, is the Flesh and Blood of the LORD ; and this is a matter beyond the reach of all controversy. But since this Sacrament be a commemoration of the Death and Passion of the LORD, it followeth that the bread be not to be referred to the Flesh '*simpliciter*,' such as the Flesh is now in glory, but such as it was upon the altar of the Cross ; and in like manner that the wine be to be referred to the Blood ; not that Blood which now is in the glorified Body of the LORD, but that which flowed from the wounds of the Body of the LORD. In any other way, how could that be true which is said, "As often as we eat this bread and drink this cup, we do show forth the LORD's death till He come." Hence Cyprian :¹ "We cling to

¹ On the LORD's Supper.

“Cruci inhæremus et Sanguinem sugimus, et intra ipsa Redemptoris nostri vulnera figimus linguam.” Et Isychius:¹ “Carnem Ejus, quæ ad comedendum inepta erat ante passionem, (quis enim comedere cupiebat Carnem Dei?) aptam cibo post passionem fecit: si enim non fuisset crucifixus, sacrificium Corporis Sui minime comederemus. Comedimus nunc cibum sumentes Ejus memoriam Passionis.” Et alio loco:² “Sartaginem Domini Crucem, utpote fortem et nihil ab igne humanorum peccatorum læsam accipi oportet, quæ etiam superimpositam Dominicam Carnem esibilem hominibus reddit. Nisi superimposita fuisset Cruci, nos Corpus Christi nequaquam mystice percepissemus. Stet igitur esibilem factam esse Carnem Domini, ut ipsa, quatenus fuit crucifixa, ederetur. Atque ita re vera in mysterio Carnem Domini, Crucem et totam Passionem Ipsius edimus.” Chrysostomus:³ “Quod est in calice id est quod e latere fluxit, et Illius sumus participes.” Et alio loco: “Sanguis in cratere in tuam purificationem ex immaculato latere haustus est, &c. Reputate salutarem Sanguinem, quasi e divino et impolluto latere diffuere, et ita accipientes, labris puris accipite.” Et Augustinus:⁴ “Cum frangitur Hostia, dum Sanguis de calice in ora fidelium funditur, quid aliud quam Dominici Corporis in cruce immolatio, Ejusque Sanguinis de latere effusio designatur?” Idem:⁵ “Sacramenta ecclesiæ de Christi latere perfluxerunt.” Item:⁶ “Nos de Cruce Domini pascimur, qui Corpus Ipsius manducamus.” Et alio loco: “Figura est ergo, præcipiens passione Domini esse communicandum, et suaviter atque utiliter recondendum in memoria, quod pro nobis Caro crucifixa et vulnerata sit.” Et

¹ In Levit. lib. i. c. 2.² In Levit. lib. i. c. 6.³ Hom. in 1 Cor. x.⁴ Serm. de Sacr. Euch.⁵ In Ps. xl.⁶ Ps. liv.

the Cross, and we suck the Blood, and we press our tongue into the very wounds of our Redeemer." And Isychius:¹ "His Flesh, which before His Passion was unfit for food (for who then desired to eat the Flesh of the LORD?), after His Passion He made fit for food; for if He had not been crucified, we could not in any wise eat the Sacrifice of His Body. We eat it now, taking for food the memory of His Passion." And in another place:² "We must consider the Cross—as it were the vessel wherein the LORD's Body was laid on the fire—to be nothing injured in its strength by the fire of human sins, and to be that also which made the Flesh of the LORD laid upon it to be fit for the food of man. Unless that Flesh had been laid upon the Cross, we could by no means have received the Body of CHRIST in a mystery. Be it concluded then, that the Flesh of the LORD was made fit for the food of man, that it might be eaten in so far that It was crucified; and so in reality we eat in a mystery the Flesh of the LORD, His Cross, and His whole Passion." Chrysostom in another place:³ "That which is in the Cup is that which flowed from His side, and we be partakers of it." And in another place: "The Blood in the Cup is drawn for thy purification from His immaculate side. . . . Consider that health-giving Blood as flowing from His Divine and unpolluted side, and thus taking it, take it with pure lips." And Augustine saith:⁴ "When the Victim is broken, when the Blood is poured from the Cup into the mouths of the faithful, what else is intended than the sacrifice of the Body of the LORD upon the Cross, and the pouring out of the Blood from His side." Again:⁵ "The Sacraments of the Church flowed from the side of CHRIST." Again:⁶ "We who do eat His Body be fed of the Cross of the LORD." And in another place: "It is therefore a figure, teaching us that we be bidden to communicate the Passion of the LORD, and to hide in our remembrance, lovingly and to our souls' health, that the Flesh hath been crucified and wounded for us."

¹ On Levit. book i. c. 2.³ Hom. on 1 Cor. x.⁵ On Ps. xl.² On Levit. book i. c. 6.⁴ Serm. on Holy Eucharist.⁶ Ps. liv.

Ambrosius : “ Sicut enim mortis similitudinem sumpsisti, ita etiam Sanguinis similitudinem bibis, ut nullus horror Sanguinis sit, et pretium operetur redemptionis.” Idem pater Ambrosius, “ Quia morte Domini liberati sumus, hujus rei memores in edendo et potando Carnem et Sanguinem, quæ pro nobis oblata sunt significamus.”

Duo nostri seculi clarissimi scriptores idem in hoc sacramento notarunt. Calvinus¹ in suis Institutionibus habet, “ Non sunt præcipuæ hujus sacramenti partes Corpus Christi simpliciter et sine altiori consideratione nobis porrigere ; sed magis promissionem illam, qua Carnem Suam vere cibum testatur, et Sanguinem Suum potum, quibus in vitam æternam pascimur, qua Se panem vitæ affirmat, de Quo qui manducaverit vivet in æternum : illam, (inquam,) promissionem obsignare et confirmare, et quo id efficiat, ad Christi Crucem mittere, ubi ea promissio vere præstita et numeris omnibus impleta fuit. Neque enim Christo vere et salubriter vescimur, nisi crucifixo, dum efficaciam mortis Ejus vivo sensu apprehendimus,” &c. Wolfgangus Musculus de Cœna Domini observare suos lectores jubet verba quibus Dominus usus est quando Cœnam instituit. “ Observet,” inquit, “ hic diligens lector, quod quemadmodum non dixit, ‘ Hoc est Corpus Meum ’ Quod resurget, Quod glorificabitur et sedebit ad dexteram Patris, sed, ‘ Quod pro vobis traditur,’ in mortem, viz., ita nec de Sanguine dicit, ‘ Hoc poculum Novum Testamentum est in Meo Sanguine ’ Qui clarificabitur, et ad cœlestia exaltabitur, sed, ‘ Qui pro vobis et pro multis effunditur in remissionem peccatorum.’ Annon diserte loquitur de Sanguine Suo quem effuderunt impii

¹ Lib. iv. c. 17, sect. 4.

And Ambrose: "For as thou hast taken the similitude of His death, so thou drinkest the similitude of His Blood, that there may be no horror of His Blood, and that the price of thy redemption may work in thee." The same Father Ambrose: "Because we be set free by the death of the LORD, mindful of this, in eating and drinking we signify the Flesh and Blood which have been offered for us."

Two of the most illustrious writers of our time have noted the same thing in respect of this Sacrament: Calvin, in his Institutions, hath these words:¹ "That which is the chief thing in this Sacrament is not the giving of the Body of CHRIST unto us 'simpliciter,' and without deeper consideration involved therein: we must rather have regard therein to that promise by which He testifieth that His Flesh is truly that food, and His Blood that drink, Whereby we be fed unto life eternal: the promise wherein He affirmeth Himself to be the Bread of life, of Which whoso eateth shall live for ever. The chief thing in this Sacrament is, I say, the sealing and confirming of this promise; and, that it may be effectual to this end, the sending us to the Cross of CHRIST, where that promise was verily made good, completed and perfected. For we feed not upon CHRIST, truly and healthfully, except it be on CHRIST crucified, in that we apprehend with a lively sense the efficacy of His death." Wolfgangus Musculus "on the Supper of the LORD" biddeth his readers observe the words which the LORD used when He instituted the Supper. "Let the careful reader observe," he saith, "that, just as CHRIST doth not say, 'This is My Body' Which shall rise again, Which shall be glorified, and shall sit at the right hand of the FATHER: but, 'My Body Which is given for you,' that is, to death; so doth He not say of the Blood, 'This Cup is the New Testament in My Blood,' Which shall be spiritualized, and shall be exalted to heavenly places, but, 'Which is shed for you and for many, for the remission of sins.' Doth He not speak expressly of His Blood which those wicked men shed when they scourged Him

¹ Book iv. c. 17, sect. 4.

flagellando et crucifigendo Ipsius Corpus ? Utique. Non loquitur de Sanguine non effuso. Quomodo convenient Illi argumenta clarificationis quibus fratres probare conantur Sanguinem Christi corporaliter præsentem esse in calice ?” Relationem symbola externa habere ad Carnem et Sanguinem Domini certum est ; sed quando sub qua conditione id fiat, non cogitatur, et absolute accipitur quod certæ conditioni alligatur, varii errores nati sunt.

Id igitur certo tenendum est, externa Sacramenti symbola ad Carnem crucifixam et ad Sanguinem fusum et manantem e Christi vulneribus, atque adeo ad Ipsius passionem et mortem, nos remittere. Alias hoc sacramentum non esset commemoratio passionis et mortis Domini, atque Ejus veluti quædam imago. Pontificii frustra in transubstantiationem confugerunt ; similiter et illi qui nescio quam nobis Corporis Christi ubiquitatem excogitârunt, ut partem illam sacramenti quæ cœlestis est conjungant cum terrena. Nam Caro Christi gloriosa et Sanguis immortalis ea conditione qua nunc gaudent non sunt sacramenti altera pars ; hoc est, nullam habent relationem et analogiam ad panem et vinum, ut Corporis et Sanguinis Christi possint constituere sacramentum. Exempli gratia. Imago Cæsaris nunc senis, referens eum infantem, vel puerum, vel etiam imberbem adolescentulum, non exprimit eum qui nunc est, sed qui fuit olim. Pari ratione, sacramentum Eucharistiæ nec imaginem, nec significationem, nec ullam exhibitionem habet Corporis Christi gloriosi, quocunque modo cogitetur, aut unitum cum externis symbolis, aut illis substitutum. Conditio illa beata nihil habet commune cum symbolis crucifixi Corporis Christi, et Sanguinis effusi. Mortis enim Dominicæ prædicationem hoc sacramentum continet, non gloriæ et resurrectionis.

and crucified His Body? Certainly. He doth not speak of His Blood not shed. How do those arguments of spiritualization, whereby our brethren endeavour to show that the Blood of CHRIST is corporally Present in the Cup, cohere with the words of our LORD?" That the outward signs have a relation to the Flesh and Blood of the LORD, this is certain; but when men do not consider under what conditions this taketh place, and that which is tied to a certain condition be understood absolutely, errors of various kinds are the consequence.

Of this therefore we may not doubt, that the outward signs of the Sacrament do remit us to the Flesh crucified, and to the Blood shed and flowing from the wounds of CHRIST, and therefore to His Passion and His Death. Otherwise this Sacrament would not be a commemoration of the Passion and Death of the LORD, and as it were a certain representation of Him. Romanists have betaken themselves to little purpose to transubstantiation; and to as little purpose have those speculated, who have invented for us a certain strange ubiquity of the Body of CHRIST, in order to join with the earthly part of the Sacrament that part which is heavenly. For the Flesh of CHRIST in glory and His Immortal Blood, in that condition wherein They now exist, are not the other part of the Sacrament; that is, They have no relation or analogy to the bread and wine, so as to be able to constitute the Sacrament of the Body and Blood of CHRIST. For example, an image of Cæsar after he had become an old man, representing him as a child, or a boy, or a beardless youth, doth not represent him as he is, but as he was; just so the Sacrament of the Eucharist hath neither representation, nor signification, nor any manner of exhibition of the Body of CHRIST in Glory, in whatsoever way that Body be regarded, either as united with the external symbols, or as substituted for them. That blessed state of Glory hath nothing in common with the symbols of CHRIST's crucified Body and of His Blood poured out; for this Sacrament hath in it the showing forth of the death of the LORD, not of His Glory and His Resurrection.

Quando Dominus in mysterium Corporis Sui panem, et vinum Sanguinis consecravit, non dixit, "Hoc est Corpus Meum," Quod post triduum immortale resurget cum magna potestate et gloria, supra omnes cœlos ad dexteram majestatis Dei Patris exaltandum, (quod certe fieri oportuit, si panis vinique substantia in substantiam Corporis et Sanguinis gloriosi erat transferenda aut transmutanda, ad constituendum sacramentum); sed Dominus dixit, "Hoc est Corpus Meum Quod pro vobis traditur," et, "Hic Sanguis Meus Qui pro vobis funditur," ut necessariam relationem panis habeat ad Corpus Christi crucifixum, et vinum ad Sanguinem fusum. Et Dominus de Carne Sua non absolute dixit quod "vitæ panis" esset, sed addidit, "Quam Ego dabo." "Panis," inquit, "Quem Ego dabo Caro Mea est Quam Ego dabo pro mundi vita." Quatenus Caro pro mundo data est, est mundi vita, non aliter; si data non fuisset, mundi vita non esset. Hoc in primis notandum est, quod Dominus de mysterio vini aperte dixerit, "Hoc poculum est Novum Testamentum in Meo Sanguine Qui pro vobis effunditur;" et apud Matthæum et Marcum, "Hoc est Sanguis Meus Novi Testamenti, Qui pro multis effunditur in remissionem peccatorum." Non enim alia ratione Novum Testamentum in Sanguine, aut Novi Testamenti Sanguis appellatur, nisi quatenus fusus fuit ad fœdus æternæ redemptionis sancendum. Pari ratione Christus esse Pascha nostrum dicitur, quia pro nobis occisus et immolatus, ac veru Crucis assus est. Utrobique ad Sanguinem fusum et Corpus occisum in hujus mysterii institutione remittimur. Secundum Pontificios vinum, vel potius vini species externa, refertur ad Sanguinem, non autem ad Corpus, quamvis sine Corpore non sit; similiter, panis species ad Carnem refertur, estque Carnis Sacra-

When the LORD consecrated the bread and wine into the mystery of His Body and His Blood, He said not, "This is My Body" Which after three days shall rise again, never to die, and to be exalted with great power and glory above all heavens to the right hand of the Majesty of GOD the FATHER, (and yet these be certainly the words which must have been used, if the substance of bread and wine were to have been transferred or transmuted into the substance of His glorified Body and Blood for the making of the Sacrament), but the LORD said, "This is My Body which is given for you," and, "This is My Blood which is shed for you." So that the bread hath a necessary relation to the Body of CHRIST crucified, and the wine to His Blood poured out. And the LORD doth not say of His Flesh absolutely, that It is "The Bread of life," but He addeth the words "which I will give." "The Bread," He saith, "Which I will give is My Flesh, Which I will give for the life of the world." So far then as His Flesh be given for the world, It is the life of the world, but in no other wise: if It had not been given, It would not have been the life of the world; and it is especially to be noted that the LORD saith plainly, touching the mystery of the wine, "this Cup is the New Testament in My Blood, Which is shed for you;" and in SS. Matthew and Mark, "This is My Blood of the New Testament, Which is shed for many for the remission of sins." For it is not called "the New Testament in My Blood," or "My Blood of the New Testament," unless so far as That Blood was shed to be the token and pledge of the covenant of eternal redemption. In the same way CHRIST is said to be our Passover, because He was slain, and made a sacrifice, and made food for man upon the wood of the Cross. On all sides we be remitted, in the institution of this mystery, to the Blood shed and the Body slain. Now according to the Romanists the wine, or rather the outward form of the wine, hath reference to the Blood, but not to the Body, although without the Body It be not: in like manner the form of bread hath reference to the Flesh, and is the Sacrament of the Flesh, but not of the Blood,

mentum, non Sanguinis, quamvis sine Suo Sanguine Caro non sit : multo minus Sacramenta Divinitatis sunt, quamvis tota Deitatis plenitudo Corporaliter in Christo sit. Idem dico de Sanguine et Corpore glorificato ; ad Illud formas panis et vini non posse referri. Id quod significant Sacramenta exhibent, et ad Illud referuntur. At Eucharistiæ Sacramentum non significat Corpus Christi glorificatum. Non igitur Illud, quatenus est glorificatum, exhibet, nec ad Illud refertur. Inanis tamen Corporis gloriosi præsentia supernaturalis et divina, cœlestis et spiritualis, videri non debet, quæ quod proxime significat externum visibile signum exhibet. Mortis igitur et passionis Domini nostri cum Sacramentum significationem habeat, non Corpus glorificatum et ad dexteram majestatis Dei exaltatum, sed Seipsum passum et crucifixum, cum Suo fuso Sanguine, manducandum et bibendum præbet. A morte Domini salus et vita nostra provenit. Virtute illius cibi potusque resurrecturi sumus in vitam illam æternam, omnipotentia Verbi Dei, Cui præterita et futura conjungere et unire est facile. Rebus præsentibus hæc fieri credenda sunt. Et hæc fides quæ Christum patientem pro nobis et Sanguinem Ipsius manantem ex vulneribus, Sacramento uniri exhiberique nobis credit, longe verius Dei omnipotentiam et misericordiam celebrat, quam a natura Sacramenti aliena transubstantiatio panis in Corpus gloriosum. Cum transferenda sit ad Domini Crucem et mortem omnis nostra cogitatio, superflua et inanis in Corpus glorificatum esset transubstantiatio, quippe quæ ad Sacramentum nihil adferat momenti.

“Quomodo,” inquires, “illic exhibetur Christus cruentus,

although without Its own Blood the Flesh be not ; much less then be they Sacraments of His Divinity, although the whole fulness of the GODHEAD dwelleth in CHRIST bodily. The like to which I affirm concerning the Glorified Body and Blood. I say that the forms of bread and wine have no relation to these. Sacraments exhibit, and have relation to, that which they signify : now the Sacrament of the Eucharist doth not signify the glorified Body of CHRIST ; it doth not therefore exhibit that Body in that It is glorified, nor hath it relation to It. But we may not, nevertheless, regard that Presence of the Glorified Body which is supernatural and divine, heavenly and spiritual, as being without efficacy ; for this Presence is the cause¹ of that which the outward visible sign immediately signifieth. Since, therefore, the Sacrament hath the signification of the Death and Passion of our LORD, It giveth to be eaten and drunken, not the Body Glorified, and set on the right hand of the Majesty of God, but Himself suffering and Crucified, with His Blood poured out. From the death of the LORD our salvation and life proceedeth ; by the virtue of that Food and that Drink we be to rise again into that life eternal, by the Almighty power of the Word of God, to Which it is easy to join and unite things past and to come. It is for us to believe that this be done for us by things present to us. And this faith which believeth that CHRIST suffering for us and His Blood flowing from His wounds is united to the sacrament, and exhibited to us, much more truly magnifieth the Almighty power and mercy of God, than a transubstantiation of bread into the Glorified Body, alien from the nature of the Sacrament. For since all our thoughts must be transferred to the Cross and the Death of the LORD, a transubstantiation into the Glorified Body is superfluous and vain, because it addeth nothing to the value of the Sacrament.

“How meanest thou?” doth one reply : “is CHRIST

¹ The word “exhibeo” has been rendered throughout the treatise by the English word “exhibit,” except in this place, where such a rendering does not appear admissible. It is obvious to remark that the word “exhibit” as used of Sacraments is technical, and means “apply,” “communicate.”

et in extremis illis cruciatibus constitutus, ac e cruentis Ipsius vulneribus erumpens Sanguis? Num adhuc quotidie dum celebrantur hæc mysteria, Christum constitues in illius mortis angoribus quos semel quondam passus est?" Nihil opus est. Christus Dominus noster, Qui æternus est Sacerdos, æternum Suum sacrificium, quod semel obtulit, semper et ubique in Semetipso habet præsentaneum: quoniam Deo nihil præterit, nihil Deo abest, semper et ubique Deo præsens est Deo Patri Filii Sui, Domini nostri Jesu Christi, passio; æternum (inquam) est illud sacrificium quod semel obtulit, tempore non effluxit nec elanguit; Sanguis temporis diuturnitate non exaruit; æque recentia omnia illa Deo sunt ut erant illo ipso tempore quando hæc in Calvariæ monte patiebatur. Atqui ut Deo illa sunt præsentia, ita illa nobis in Sacramento præsentia exhibentur. Et ita panis Eucharisticus est Corpus Christi crucifixum, vinum est Sanguis Domini fusus et manans ex Ipsius vulneribus, ut revera Christi Carnem edamus et bibamus Sanguinem. Non minor hodie Christi Domini in cœlis potentia est quam quando nobiscum conversebatur in terris, et tamen erat nihilominus in cœlis, ita et nunc cum est in cœlo, non esse desinit in terris. Tunc autem Carnem Suam crucifigendam, quatenus crucifigenda erat, porrexit discipulis; similiter eatenus et fundendum Sanguinem propinavit. Ergo et nunc potest Carnem Suam crucifixam edendam et Sanguinem fustum potandum fidelibus illa conditione communicare. Servator noster qui Se Suumque Corpus post resurrectionem, quod spirituale, gloriosum et immortale erat, visibile et palpabile, quale voluit, sine vulneribus in Cruce acceptis, et cum vulneribus manuum et lateris, ut ab illis videri et attractari posset, et a Thoma in primis, sicut ipsorum fidei imbecillitas postulabat, exhibuit; potest procul dubio et nunc fidelibus Illud manducandum et San-

exhibited in the Sacrament bleeding, and in the last agony, and His Blood bursting forth from His open wounds? Is it meant that every day, up to this hour, so often as the mysteries be celebrated, thou art prepared to place CHRIST in the same agony which He once suffered?" It nothing needeth. CHRIST our LORD, a Priest for ever, hath always and everywhere Present in Himself that His eternal sacrifice which He once offered: for since to God nothing is past, nothing absent, the Passion of our LORD JESUS CHRIST is alway and everywhere Present to God—the Passion of His SON Present to God the FATHER. I say that sacrifice which He once offered is eternal; it hath not passed away with time, nor hath it become feeble. The Blood hath not dried up in the lapse of ages: all those things be as recent before God as they were at that very moment when CHRIST suffered them on Mount Calvary. And just as those things be present to God, so be they present and exhibited to us in the Sacrament, and thus the bread of the Eucharist is the Crucified Body of CHRIST, the wine is the Blood of the LORD shed and flowing from His wounds, in such sort that we do in reality eat His Flesh and drink His Blood. The power of CHRIST the LORD is not now less in heaven than when He conversed with us on earth, and yet was, nevertheless, in heaven; and just so now, when He is in heaven, He doth not cease to be on earth. Then He gave to His disciples His Flesh which was to be nailed to the Cross, in that it was to be nailed to the Cross, and in like manner, and, in the same relation, did He give them to drink His Blood which was to be poured out. Wherefore now also hath He power to communicate to the faithful, under the same aspect and relation, His Crucified Flesh to be eaten, and His Blood poured out to be drunken. Our SAVIOUR, Who, after His Resurrection, showed Himself and His Body, Which was Spiritual, Glorified, and Immortal, and yet visible and palpable, just as it seemed good unto Him, without the wounds of the Cross, and with the wounds in His hands and side, that He might be seen and handled of them, and especially by Thomas, in compassion to the weakness of their faith—the same SAVIOUR can without doubt give that Body to be eaten,

guinem potandum dare, illa forma et conditione qua nobis vitam et immortalitatem peperit. Hæc credere firma et simplici fide salutiferum est: ulterius curiosius inquirere non est tutum.

Præcipuas partes in celebratione mysteriorum esse Domini nostri omnes credimus, quatenus Christus Mediator est, Qui tanquam bonus pastor pascit Carne et Sanguine Suo Suum gregem. Quod cum invisibiliter Dei omnipotentia fiat, ministrum visibilem et sacramenta visibilia instituit. Frustra panis transubstantiari creditur in Corpus Christi gloriosum et immortalitate donatum, in processionibus circumferendum, et in penetralibus asservandum, et adorandum, cum Sacramentum mortis sit Sacramentum et passionis, non gloriæ et immortalitatis. Pascha nostrum immolatus est Christus. Illius immolationis et æterni sacrificii Sacramentum, panem et vinum Dominus instituit. Analogiam autem interesse inter signa mystica et ipsas res oportet; alias nec nomina ipsarum rerum gerere, nec ullo modo esse dici possent, id quod sunt. Augustinus: ¹ "Nonne semel immolatus est Christus in Semet-Ipso, et tamen in Sacramento non solum per omnes Paschæ solemnitates sed omni die populis immolatur? Nec utique mentitur qui interrogatus Eum responderit immolari. Si enim Sacramenta quandam similitudinem earum rerum quarum Sacramenta sunt, non haberent, omnino sacramenta non essent. Ex hac autem similitudine plerumque etiam ipsarum rerum nomina accipiunt; sunt ergo secundum quendam modum Sacramentum Corporis Christi, Corpus Christi; Sacramentum Sanguinis Christi, Sanguis Christi." Intellige, ut supra notatum fuit, nempe immolati et fusi. Ex his Patrum locutionibus et id genus aliis quamplurimis, clarum efficitur alteram

¹ Ep. 23 (in ed. Benedict. ep. 98).

and that Blood to be drunken, under that form and relation wherein He brought life and immortality to us. To believe these things with an unshaken and simple faith is healthful to the soul: further and more curiously to inquire is not safe.

That the chief part in the celebration of the mysteries belongeth to our LORD we all believe, in that CHRIST is our Mediator, Who as a good Shepherd feedeth His own flock with His own Flesh and Blood. Now this happeneth invisibly by the Almighty power of GOD; but He hath appointed a visible Minister and visible Sacraments. To no good purpose is the bread believed to be transubstantiated into CHRIST's Body Glorified and endowed with Immortality; to be carried about in Processions and to be kept in secret places, and to be adored, since it be a Sacrament of His Death, and a Sacrament of His Passion, not of His Glory and His Immortality. CHRIST our Passover is sacrificed for us: the LORD instituted the bread and the wine to be the Sacrament of that Imolation and eternal Sacrifice. Now there must be an analogy between the mystic signs and the Things themselves of which They be signs, otherwise they could not bear the names of the Things themselves, nor in any wise be said to be that which They be. Augustine saith:¹ "Was not CHRIST once sacrificed in Himself, and yet is it said that in the Sacrament He is sacrificed not only at every solemnization of the Passover, but every day in the face of the people? Well, he doth not answer falsely, who shall be asked this question, and shall answer that He *is so* sacrificed. For if Sacraments had not a certain similitude to those things of which they be Sacraments, they would not be Sacraments at all. But it is to this likeness to the things themselves that for the most part they owe their names. After a certain manner then the Sacrament of the Body of CHRIST is the Body of CHRIST, the Sacrament of the Blood of CHRIST is the Blood of CHRIST." Be it understood, as I have set down above—the crucified Body, and the Blood poured out on the Cross. From these passages of the Fathers, and very many others of a like kind, it plainly

¹ Ep. 23 (in Benedict. ed. ep. 98).

Eucharistiæ partem, spiritualem illam et cœlestem, non qualequale Corpus Domini esse, sed cruentum et immolatum; idem de Sanguine, non qualemqualem intelligi, sed quatenus Novi Testamenti est Sanguis, fusus in remissionem peccatorum. Hæc analogia Sacramenti rationem habet, et facit ut duæ admodum diversæ res unum constituent Sacramentum.

Hæc Sacramentalis duarum partium unio, nempe, panis et Carnis crucifixæ, ac vini et fusi Sanguinis, a Patribus comparatur cum unione personali duarum naturarum in Christo. Et quemadmodum propter intimam illarum duarum naturarum personalem unionem, naturalium proprietatum communio nascitur, et Deus vere dicitur esse homo, et similiter, homo vere dicitur esse Deus, sic, propter conjunctionem Sacramentalem, panis dicitur Christi Caro, et Christi Caro dicitur panis. Sicut Christi persona constat Deo et homine, hoc est, Divina et humana natura, ita Sacramentum Eucharistiæ constat Domini Carne et pane, Sanguine et vino; quia omnis res quæ ex diversis una fit unione vel conjunctione, illarum rerum naturam et veritatem in se continet ex quibus conficitur. Permutantur nomina utriusque partis, et mutuo communicantur. “Conficitur autem,” ut Augustinus loquitur, “sacrificium ecclesiæ, sacramento et re Sacramenti;” id est, Corpore et Sanguine Christi. Ut igitur eandem unamque Personam in Christo duarum naturarum citra illarum confusionem et permixtionem exemplo familiari Patres docerent, contra Eutychen et Nestorium, mysterium Carnis et Sanguinis Christi allegare solebant, in quo integris rerum naturis, quibus constat Sacramentum, earum ideomata communicantur. Orthodoxus Theodoretus his verbis contra Eranistem disputat: “Si ergo Divina mysteria Corpus quod vere est representant, ergo

appeareth that one part of the Eucharist, I mean the spiritual and heavenly part, is not *any* Body of the LORD, but the bleeding and sacrificed Body : and in the same way of the Blood ; it is plain that it is not *any* Blood that is to be understood, but so far only as it is the Blood of the New Testament shed for the remission of sins. The analogy of which I speak conveyeth the true account of a Sacrament, and causeth that two very different things make one Sacrament.

This sacramental union of the two parts, namely of the bread and the Flesh crucified, of the wine and the Blood poured out, is compared by the Fathers with the personal union of the two natures in CHRIST. And just as, by virtue of that intimate personal union of those two natures, there ariseth an interchange and communion of their natural properties, and God is truly said to be Man, and in like manner Man is truly said to be God ; so, by virtue of the sacramental conjunction, the bread is said to be the Flesh of CHRIST, and the Flesh of CHRIST is said to be bread. For just as the Person of CHRIST consisteth of God and Man, that is, of the Divine and human nature, so the Sacrament of the Eucharist consisteth of the Flesh of the LORD and of bread, of the Blood and wine ; because everything which, being compounded of divers things, becometh one by union or conjunction, containeth within itself the nature and truth of those things whereof it is compounded. The names of both parts be interchanged and imparted mutually. Now as Augustine saith : "The sacrifice of the Church is made up of the sacrament, and the Thing of the Sacrament" that is, the Body and Blood of CHRIST. When therefore the Fathers desired to teach us, against Eutyches and Nestorius, by a familiar illustration, that in CHRIST one and the same Person hath two natures, without any confusion or intermixture thereof, they were wont to adduce the mystery of the Flesh and Blood of CHRIST, in which the natures of those things of which the Sacrament consisteth being severally preserved unimpaired, their properties be interchanged. The orthodox disputant in Theodoretus useth the following argument against Eranistes : "If then the Divine mysteries re-

Corpus etiam nunc Domini quoque Corpus est, non in naturam Divinitatis mutatum, sed impletum divina gloria."

Eranist. : "Opportune accidit, ut verba faceres de Divinis mysteriis, nam vel ex eo ipso tibi ostendam Corpus Domini in aliam mutari naturam. Responde ergo ad mea interrogata." Orthodoxus : "Respondebo." Eranist. :

"Quid appellas donum quod affertur ante invocationem sacerdotis? &c. Post sanctificationem autem quomodo ea appellas?" Orthodoxus : "Corpus Christi et Sanguinem Christi," &c. Eranist. : "Sicut ergo symbola Dominici Corporis et Sanguinis alia quidem sunt ante invocationem sacerdotis sed post invocationem mutantur et alia fiunt; ita etiam Corpus Domini post assumptionem mutatur in Divinam substantiam." Orthodoxus : "Quæ ipse tenuisti retibus captus es. Neque enim signa mystica post sanctificationem recedunt a sua natura. Manent enim in priore substantia et figura et forma, et videri et tangi possunt, sicut et prius; intelliguntur autem ea esse quæ facta sunt, et creduntur, et adorantur, ut quæ illa sunt quæ creduntur." Intelliguntur (inquit) esse quæ facta sunt, nempe, Corpus et Sanguis Christi. Addit, "creduntur et adorantur," propter unitatem Sacramenti; quod non tantum constat pane et vino, sed Carne et Sanguine Domini nostri, in quibus plenitudo Deitatis corporaliter habitat; eatenus enim est Caro Ipsius vere cibus et Sanguis Ejus vere potus; nisi enim Caro Domini Deitati personaliter unita esset, vere vitæ cibus non esset.

Et Gelasius Papa de duabus in Christo naturis diserte affirmat in Sacramento Eucharistiæ remanere substantiam et naturam panis. "Certe (inquit) Sacramenta quæ sumimus Corporis et Sanguinis Christi, Divina res est, propter quod et per eadem Divinæ efficimur consortes

present the Body which truly is, therefore the Body of the LORD is still His Body, not changed into the nature of His Divinity, but filled with Divine glory." Eranist: "Your mention of the Divine mysteries hath come in very seasonably; for from this very thing I will prove to you that the Body of the LORD be changed into another nature. Answer therefore the questions I now put." Orthodox: "I will answer." Eranist: "What call you the oblation before the invocation of the Priest, &c., and how callest thou It after It be sanctified?" Orthodox: "The Body of CHRIST and the Blood of CHRIST." Eranist: "Just therefore as the symbols of the Body and Blood of the LORD be one thing before the invocation of the Priest, but, after the invocation, be changed and become another Thing, so also the Body of the LORD, after His taking up into heaven, is changed into a Divine Essence." Orthodox: "Thou art caught in thine own net; for the mystic signs, after they be sanctified, depart not from their own nature; since they remain in their former substance, and figure, and form, and may be seen and touched as before. But they be understood to be those Things which They have been made to be, and They be believed so to be; and They be adored, as being Things which be the Things which They be believed to be." They be understood, he saith, to be the Things which They be made to be, namely, the Body and Blood of CHRIST. He addeth: "They be believed and be adored," by virtue of the unity of the Sacrament, which consisteth not only of bread and wine, but of the Flesh and Blood of our LORD, in Which the fulness of the Godhead dwelleth bodily: for therein is His Flesh truly Food, and His Blood is truly Drink; for unless the Flesh of the LORD were Personally united to the GODHEAD, It would not be truly the Bread of life.

Pope Gelasius also, writing of the two natures in CHRIST, expressly affirmeth that in the Sacrament of the Eucharist the substance and nature of the bread remaineth. "The Sacraments which we receive of the Body and Blood of CHRIST be doubtless a Divine thing, because we be thereby made partakers of the Divine nature;

naturæ; et tamen esse non desinit substantia vel natura panis et vini, et certe imago et similitudo Corporis et Sanguinis Christi in actione mysteriorum celebrantur.” Sed quia nonnunquam Patres aiunt panem et vinum transire in aliam substantiam, hic Pater docet quo sensu id accipi debeat, quando superioribus subjungit—“Satis ergo nobis evidenter ostenditur hoc nobis in Ipso Christo Domino sentiendum quod in Ejus imagine profitemur, celebramus et sumimus: ut in hanc, scilicet in divinam, transeant, Sancto Spiritu perficiente, substantiam: permanent tamen in suæ proprietate naturæ: sic illud ipsum mysterium principale, cujus nobis efficientiam virtutemque veraciter representant, ex quibus constat proprie permanentibus, unum Christum, quia integrum verumque, permanere demonstrant.” Hos Patres nihil unquam cogitasse de transubstantiatione, nisi cæci esse velimus, certum est; et quando aiunt sacramenta transire in substantiam Divinam, permanere tamen addunt in suæ proprietate naturæ; et illud studio repetit et inculcat Gelasius, sicut etiam facit Theodoretus. Quod nisi addidissent, nihil momenti contra Eutychem ipsorum argumenta haberent, qui contendebat humanam naturam Christi ita transivisse in Divinam ut humana esse desierit. Vis argumenti in hoc uno sita est, quod quemadmodum panis et vinum Divinæ res consecratione fiunt, manent tamen quod erant ante, panis et vinum, natura et proprietate, similiter in Christo hominem ita factum esse Deum ut totam retinuerit humanam naturam. Quod si in isto errore fuissent, quo Romanistæ tenentur, nunquam argumentum contra Eutychem Patres a mysteriis Eucharistiæ ducere potuissent. Nihil enim allegari potuisset ad illius

and yet the substance or nature of the bread and wine doth not cease to be; and doubtless again when the mysteries be celebrated, there be celebrated therein the representation and similitude of the Body and Blood of CHRIST;” but since sometimes the Fathers say that the bread and wine pass into another substance, this Father teacheth in what sense this must be understood by adding further:—“We have therefore shown very plainly that we must believe this to be in CHRIST Himself, which we profess to be in that which is the figure of Him, and so do celebrate and take it. For we profess that the outward signs do pass into the Divine substance, by the operation of the HOLY SPIRIT: and yet do they remain in their own proper nature: and even so, in respect of that cardinal mystery, of which they do truly represent unto us the efficacy and the virtue, they do demonstrate unto us, by the fact that the parts of which it be composed remain in their own proper nature, that one CHRIST remaineth—one, because entire and very CHRIST.”

We cannot but see, if we will not refuse to see it, that these Fathers had no thought about transubstantiation: and when they say that sacraments pass into a Divine substance, they add, nevertheless, that these retain their own proper nature; and Gelasius repeateth this in a marked manner, and presseth it upon us, as doth also Theodoretus; and indeed unless they had made the above addition, their arguments against Eutyches would have been nothing worth. Eutyches contended that the human nature of CHRIST had so passed into His Divine nature as to cease to be human. Now the force of their argument lieth in this one thing—that just as the bread and wine become Divine Things by consecration, but remain nevertheless what they were before—that is, bread and wine in their nature and properties, in like manner in CHRIST man became God in such sort as to retain His human nature whole and perfect. Now, if their error had been the same with the error of the Romanists at this day, the Fathers would never have been able to draw an argument against Eutyches from the mysteries of the Eucharist. Nothing indeed could have been alleged more apposite for the con-

hæresim confirmandam magis appositum. Hæresim alia hæresis comprobasset. Utrobique transitus in aliam substantiam affirmatur cum prioris interitu. Sed hoc fixum apud Patres erat, panem et vinum post consecrationem retinere priorem naturam, et illa nihil priori naturæ detrahi; et in Christo duas naturas, Divinam et humanam in una Persona sic unitas, ut altera nihil adimeret alteri quod ei esset proprium. Et quemadmodum panis dicitur Caro Christi, et Caro Christi panis, vinum Sanguis, et Sanguis vinum; ita de Christo dicitur, Deus est homo, et homo Deus, et Deus natus est de Virgine; et Virgo Deum peperit; Deus est passus, et fudit Suum Sanguinem. Atque ita nos quoque propter sacramentalem unionem dicimur Carnem Christi edere et Sanguinem Ejus bibere, quotiescumque panem et vinum Eucharistiæ sumimus. Sacramentum enim sumentibus propter unionem Sacramentalem, panis Caro est, et vinum Sanguis.

Hinc apud veteres scriptores crebro istæ occurrunt locutiones: Christi Corpus tangi, manibus teneri, dentibus teri, frangi; et Sanguine linguas fidelium cruentari. Chrysostomus: ¹ "Quare addit 'Quem frangimus?' Hoc in Eucharistia videre licet, in Cruce autem minime; sed omnino contra. 'Os enim Ejus,' inquit, 'non conteretur.' Sed quod in Cruce passus non est, id in oblatione patitur, et propter te frangi sustinet, ut omnes satiet." Et alio loco: "Lingua cruentatur hoc admirabili Sanguine."

Nota Berengarii recantatio est argumento hanc doctrinam tunc temporis, quando ad palinodiam compulsus fuit, in ecclesia Romana viguisset. Nam cum panis sit Christi Caro, et vinum Sanguis sacramentaliter; quod pani

¹ Hom. 24, in 1 Cor. x.

firmation of his heresy. One heresy would have proved another. In either case alike the affirmation is that there is a transition into another substance, the former substance ceasing to be. But it was a fixed principle with the Fathers that the bread and wine after consecration retain their first nature, and that by consecration they be deprived of no portion of their former nature: and in CHRIST they held there to be two natures, so united in one Person that one took nothing from the other which is proper to it. And just as the bread is said to be the Flesh of CHRIST, and the Flesh of CHRIST bread, the wine Blood, and the Blood wine, so is it said of CHRIST, GOD is Man, and Man GOD: GOD is born of the Virgin; a Virgin hath brought forth GOD: GOD hath suffered, and hath shed His Blood. And in like manner, in virtue of the sacramental union, we are said to eat the Flesh of CHRIST, and to drink His Blood, so often as we do take the bread and wine of the Eucharist. For to those who take the Sacrament the bread is Flesh, and the wine is Blood, in virtue of the sacramental union.

Hence it is that in ancient writers there occur continually such expressions as the following:—That the Body of CHRIST is touched, bruised with the teeth, broken; and that the tongues of the faithful have on them the marks of His Blood. As saith Chrysostom:¹ “Wherefore doth he add, ‘Which we break’? We may see this breaking in the Eucharist, though we see nothing of it on the Cross, but the very contrary, for ‘a bone of Him,’ saith He, ‘shall not be broken;’ but what He suffered not upon the Cross, that He suffereth in the oblation, and for thy sake endureth to be broken that He may satisfy all.” And in another place: “The tongue is reddened with this marvellous Blood.”

The well known recantation of Berengarius is a proof that at the time when he was forced to recant, this doctrine was in full force in the Church of Rome; for since the bread be the Flesh of CHRIST, and the wine His Blood sacramentally, that which is properly an accident of bread, namely the being broken by the teeth,

¹ Hom. 24, on 1 Cor. x.

proprie competit, nempe teri dentibus, et vino tingere colore suo linguas et ora bibentium, in Sacramento recte de Carne et Sanguine Domini prædicatur; quia panis mysticus propter unionem Sacramentalem cum Carne Christi omnibus manducantibus est Caro, et vinum omnibus bibentibus est Sanguis.

Berengarii recantatio hæc est:¹ “Ego Berengarius indignus anathematizo omnem hæresim, præcipue eam qua hactenus infamatus sum, quæ astruere conatur panem et vinum quæ in altari ponuntur, post consecrationem solummodo sacramentum, et non verum Corpus et Sanguinem Domini nostri Jesu Christi esse; nec posse sensualiter, nisi in solo sacramento, manibus sacerdotum tractari vel frangi, aut fidelium dentibus atteri. Consentio autem S. Romanæ Ecclesiæ. Profiteor panem et vinum quæ in altari ponuntur, post consecrationem non solum sacramentum, sed etiam verum Corpus et Sanguinem Domini nostri Jesu Christi esse; et sensualiter, non solum sacramento, sed in veritate, manibus sacerdotum tractari, frangi, et fidelium dentibus atteri, &c.” Paradoxotata hæc, cuiquam videri possunt; sed ex communi loquendi usu res fit perspicua. Quandoque de re quapiam absolute loquimur quæ pluribus constat partibus, et unum constituit, toti tribuimus actiones et passionem partium. Quando hominem dico videre, audire, et loqui, absolute de toto homine id dicitur, quamvis actiones istæ tantum quarumdam partium sint propriæ: quisquis enim videt, audit et loquitur, totus videt, audit et loquitur, quia omnes aliæ partes vident, audiunt et loquuntur, illâ sui parte, quâ videre, audire et loqui datum est. Hinc fit, ut quod in parte fit,

¹ Concil. Rom. 1078 A.D.

and that which is properly an accident of wine, namely that it tingeth with its own colour the tongue and the mouth of those who drink it, these things be rightly predicated of the Body and Blood of the LORD, in the Sacrament, because the mystic bread, in virtue of its Sacramental union with the Flesh of CHRIST, is Flesh to all who eat It, and the wine is Blood to all who drink It.

The recantation of Berengarius is as follows:¹ "I, Berengarius, unworthy that I am, anathematize all manner of heresy, and above all that by which I have hitherto been disgraced, and which attempteth to establish that the bread and wine which be placed upon the altar, be only the outward sacrament, and not the true Body and Blood of our LORD JESUS CHRIST; and that they cannot be subject to the senses, nor be handled, nor broken by the hands of the Priests, or be crushed by the teeth of the faithful, except so far only as they be the outward sacrament. I consent to the teaching of the Holy Roman Church. I make this profession of my faith—that the bread and wine which be placed upon the Altar be not only the outward sacrament, but also the true Body and Blood of our LORD JESUS CHRIST, and, as subject to the senses, be handled and broken by the hands of the Priests, and crushed by the teeth of the faithful, not only in the outward sacrament, but in their very reality, &c." Now what Berengarius saith here may appear not a little paradoxical, but, if we will consider the common use of language, the thing is clear enough. Whensoever we speak absolutely of anything which consisteth of many parts, and constituteth one whole, we assign to the whole the actions and passions of the parts. When I say of a man that he laugheth, heareth, and speaketh, I say it absolutely of the whole man, although those actions be properly confined to certain parts: for whosoever laugheth, heareth, and speaketh, laugheth, heareth, and speaketh in his whole person, because all other parts of his body laugh, hear, and speak through that part of it which hath the peculiar function of laughing, hearing, or speaking. So it is that that which is done

¹ Council of Rome, 1078.

et, ut aiunt, *κατὰ τὴν*, de toto Sacramento indefinite dicatur. Quando panis frangitur, quæ pars est tantum altera Sacramenti, indefinite Sacramentum frangi dicitur: proinde et Pars, Quæ minime frangitur; quoniam fractio in illa sui parte fit quæ frangi potest; atque ita Ille frangitur, Qui tamen manet integer, manducatur et dentibus teritur Qui non consumitur.

In exponenda hac Berengarii recantatione, Romanistæ hodie magnopere sudant; quia sublata panis substantia per transubstantiationem, quam commenti sunt, quo sensu sensualiter tractari manibus sacerdotum Corpus Christi vere possit dici non vident, absque errore illo graviore qui revocatur. Berengarii error (quem nonnulli hodie renovarunt) erat, Sacramentum sola significatione perfici, posthabita Illa Parte Quæ invisibilis est, et Qua Sacramentum subsistit, nempe vero Corpore et vero Sanguine Domini. Atque ita in sua palinodia agnoscit, post consecrationem invisibilem Partem hujus Sacramenti, hoc est, Corpus et Sanguinem Domini adesse; et ait Illam Partem manibus sacerdotum tractari, et dentibus atteri, quia id visibiliter in pane et vino fit. Quæ vetus et usitata loquendi forma communis semper fuit Patribus, quoties de Sacramento Corporis Domini disseruerunt. Nihil enim Berengarii recantatio continet quod apud veteres orthodoxos non inveniatur, et pene eisdem verbis apud Chrysostomum in Matthæum: ¹ “O quot modo dicunt, Vellem formam et speciem Ejus, vellem vestimenta ipsa, vellem calceamenta videre. Ipsum igitur vides, Ipsum tangis, Ipsum comedis;

¹ Hom. 83.

in respect of a part, or, as is said, *κατὰ τὴν*, be spoken indefinitely of the whole Sacrament. When the bread is broken, which is only one part of the Sacrament, it is said without limitation that the Sacrament is broken; and therefore too is this said of That Part which be not broken at all, because a breaking hath taken place in that part which admitteth of breaking: and so again He is broken, Who all the time remaineth unbroken; He is eaten and crushed with the teeth, Who is never consumed.

The Romanists of these days are at great pains to explain away this recantation of Berengarius, because the substance of bread and wine being destroyed, according to the figment of transubstantiation, which they have invented since his time, they cannot understand in what way it can be said truly, and without falling into that yet greater error, which appeareth to be recalled thereby,¹ that the Body of CHRIST be subject to the senses, and be handled by the hands of the Priests. The error of Berengarius, which some of these days have reproduced, was this—that the Sacrament is composed simply of the part which signifieth:—he took no account whatsoever of That Part which be invisible, and by which the Sacrament subsisteth, namely, the very Body and the very Blood of the LORD. And so, when he cometh to recant, he confesseth that, after consecration, the invisible Part of the Sacrament be present, namely, the Body and Blood of the LORD: and he saith that That Part be handled by the hands of the Priests, and crushed by the teeth, because this be what taketh place visibly; and this ancient and customary way of speaking was in common use with the Fathers in all their disputations touching the Sacrament of the LORD's Body. For there is nothing in the recantation of Berengarius which is not found in the old orthodox doctors; and we may see it in Chrysostom on S. Matthew almost in the same words:² “O how many are ever saying, How I wish I could behold His Form, His Face, His raiment, His

¹ The allusion here is doubtless to the error of the Capernaïtes. S. John vi. 52. (Note by Translator.)

² Hom. 83.

vestimenta Ejus desideras videre, Ipse vero Seipsum tibi tradit, non ut videas solum, verum etiam ut tangeris et in te habeas."

Temporibus Berengarii nondum invaluerat transubstantiationis opinio, et inanum formarum sine subjecto subsistentiæ. Alias opus fuisset alia revocationis formula, videlicet, transubstantiationis, et specierum inanum absque subjecto, quas negare eum consequens fuit qui tantum Sacramento significationem Corporis et Sanguinis Domini affirmabat contineri.

Sed ut hoc magis certum fiat, quis de Sacramentis sit loquendi usus, et quæ sit natura Sacramentorum, ex Dei verbo discere nos convenit. Quod si veteres theologos invenerimus a sacrarum literarum loquendi norma, quando de Mysteriis disseruerunt, deflexisse, cautiores eorum lapsus nos reddat: sin Spiritus Sancti morem loquendi tenuisse, ne pudeat nos majores nostros imitari, et, quorum retinemus fidem, retineamus et sermonem. Arcam Testimonii, priscorum Israelitarum Sacramentum, et quæ de illa dicuntur, propter magnam affinitatem quam habent cum hoc Sacramento Eucharistiæ, accipiam. Arca illa erat testimonium et signum Præsentiae et Propitiationis Divinæ in medio illius populi; sicut in populo Christiano Sacramentum panis et vini est testimonium Præsentiae Christi, et æterni sacrificii quod Ipse semel pro nobis in Ara Crucis obtulit. Testatum hujus Arcæ Sacramento Deus populo Suo esse volebat Se præsidere in medio illius, et Se præsto adesse eis in omnibus periculis, et propitium fore peccatis ipsorum, et comparere in loco ubi erat Arca, erat comparere coram Deo. Ad motum Arcæ moveri Ipse Deus censebatur. Quando movebantur castra filiorum Israel, et Arcam attollebant sacerdotes,

sandals. Well then thou seest Himself, thou touchest Himself, thou eatest Himself: dost thou desire to behold His raiment? He verily giveth Himself into thy hands, so that thou mayest not only see Him, but also touch Him, and have Him within thee."

In the days of Berengarius the tenet of transubstantiation, and of empty forms without any subsisting subject matter, had as yet made no way. Had it been otherwise, he must have employed a different formula of recantation, namely, the formula of transubstantiation, i.e. of empty forms without substance; the denial of which by implication is clearly comprised in his affirmation that all that was contained in the Sacrament was the signification of the Body and Blood of the LORD.

But, in order to a clearer view of the whole matter, it will be convenient that we draw from the Word of God what be the proper manner of speaking touching Sacraments, and what be the nature of Sacraments. And if it shall appear that ancient divines have, in disputing upon the Mysteries, turned aside from the rule of speaking set out in the sacred Scriptures, let their failing make us the more cautious. But if it shall appear that they have kept the words in which the HOLY GHOST teacheth, let us not be ashamed to follow our Fathers, and, as we hold their faith, so to keep their words. I will instance the ark of the Testimony, the Sacrament of the Israelites of old, and those things which be said concerning it, because of their close affinity to the Sacrament of the Eucharist. The Ark then was the testimony and sign of the Presence and Propitiation of God in the midst of His people, just as, among the people of CHRIST, the bread and wine is the testimony of the Presence of CHRIST, and of the Eternal Sacrifice which He once offered for us upon the Altar of the Cross. It was the will of God to testify to His people, by the Sacrament of the Ark, that He presided in the midst of them, and was close at hand to help them in every danger, and that He would be merciful to their sins. To appear in the place where the Ark was was to appear before God. When the Ark was moved from its place, God was thought Him-

Moses dicebat,¹ “ Surge, Jehovah, et dispergantur inimici Tui, et fugiant odio habentes Te a facie Tua.” Quando vero requiescebat, “ Revertere Jehovah ad decem millia millium Israelis.” Quando in templum introducta fuit, Levitæ caneant de illa,² “ Elevate, ô portæ, capita vestra, et elevata sitis vos, portæ perpetuæ, et introibit Rex gloriæ.” Quod ibi de ingressu dicitur ad Arcam pertinet, Deus enim loco moveri non potest. Arcam autem alloquuntur ac si fuisset Rex gloriæ, quando interrogabant, “ Quis est Ille Rex gloriæ? Jehovah fortis et potens, Jehovah potens in prælio.” Ac si Deum Ipsum simul cum Arca circumtulissent Scriptura loquitur. Et hanc esse usitatam loquendi formam de Sacramentis Dei propter tum certitudinem, tum Præsentiam Rei nemo theologus negare potest. Eadem ratione dicitur sedere inter Cherubim, cui cælum sedes est, et terra scabellum pedum Illius.³ “ Qui sedes super Cherubin effulge;” et, “ Jehovah sedet super Cherubin; commovebitur terra.”⁴ Quid pluribus opus est? Deus illa Arca Se Propitium et Servatorem esse populo suo testabatur; et idcirco sedes quam tenebant Cherubim, vocabatur Propitiatorium. Deus populo Suo verus semper fuit Immanuel.

Circumcisio foedus Dei vocatur, ubi Deus dixit, “ Eritque foedus Meum in carne vestra.”⁵ Ibi signum Rei significatæ nomine significatur, et perinde est ac si Dominus dixisset, Eritque signum foederis Mei in carne vestra. Eodem quidem tropo Dominus usus est apud Evangelistas, quando Sacramentum Corporis Sui panem, vocavit Suum Corpus, et vinum Sanguinis Sacramentum, Sanguinem. Veterum orthodoxorum theologorum fida hæc est interpretatio, et

¹ Num. x. 35.² Ps. xxiv. 8, 9, 10.³ Ps. lxxx.⁴ Ps. xcix.⁵ Gen. xvii. 13.

self to move. When the camp of the children of Israel was removed, and the Priests took up the Ark, Moses said,¹ "Rise up, LORD, and let Thine enemies be scattered, and let them that hate Thee flee before Thee;" and when it rested, he said, "Return, O LORD, unto the ten thousand thousands of Israel." When the Ark was carried into the Temple, the Levites sung of it:² "Lift up your heads, O ye gates, and be ye lift up, ye everlasting doors, and the King of Glory shall come in." Now what is here said about "coming in," pertaineth to the Ark, for God cannot be moved from His place; but they address the Ark as though it were the King of Glory, when they ask, "Who is the King of Glory? even the LORD, strong and mighty, the LORD mighty in battle." Scripture speaketh as though they had carried God Himself in their journeys together with the Ark, and that this be the received manner of speaking touching the Sacraments of God, as well because of the unfailing character of the Presence, as because of the Presence Itself, no theologian can deny. In the same way God is said to sit between the Cherubim—He Whose throne is heaven, and Whose footstool is the earth³—"Shine forth, Thou Who sittest above the Cherubim." And again: "JEHOVAH sitteth above the Cherubim, let the earth be moved."⁴ Need I add more? God testified to His people that He was merciful to them, and that He was their SAVIOUR, and therefore the seat which the Cherubim guarded was called the Propitiatory. God was ever the true Immanuel unto His people.

Circumcision is called a Covenant of God, where God said "My Covenant shall be in your flesh."⁵ In that place the Sign is indicated by the name of the thing signified, and it is just the same as if God had said, the sign of My Covenant shall be in your flesh. Our LORD used the same manner of speech when He called the bread, the Sacrament of His Body, His Body, and the wine, the Sacrament of His Blood, His Blood. This is the true interpretation of the ancient orthodox divines,

¹ Num. x. 35.² Ps. xxiv. 8, 9, 10.³ Ps. lxxx.⁴ Ps. xcix.⁵ Gen. xvii. 13.

has loquendi figuras ubique retinent: non quod panem esse Ipsum Christi Corpus, et vinum esse Ipsum Christi Sanguinem crediderint. Tropum in his locutionibus omnibus notum usurparunt, non ut Sacramenti naturam everterent, aut Partem alteram illam coelestem et invisibilem, qua Sacramentum constituitur, tollerent, sed ut Eam melius et efficacius declararent. In qua re Spiritum Sanctum auctorem secuti sunt. Quotiescunque in verbo Dei de Sacramentis, et partibus Sacramenti, fit sermo, signum pro Re signata, et Rem signatam pro signo accipi, et nominum permutationem fieri, ex his exemplis notum est. Et quodocunque aliud ex alio intelligitur, ut pars ex toto, et totum ex parte, synecdochen quidem aut metaphoram admittam, sed non ut intelligantur essentielles partes Sacramentorum, coelestis et terrena, separatae ab invicem. Ubi legitur, "Eritque foedus Meum in carne vestra," interpretationem accipio quæ ait foedus ibidem accipi pro signo foederis, sed intelligo conjunctum necessario cum foedere. Quod Deus proxime addidit, "in foedus perpetuum," rem ita habere manifestum facit. Alias foederis Dei nomen Circumcisio non haberet. Et apud Evangelistas, ubi Dominus ait, "Hoc est Corpus Meum," interpretationem veterum orthodoxorum qui dicunt Dominum figuram Corporis Sui appellasse Corpus Suum, non rejicio; sed tantum simplicem figuram Corporis et Sanguinis Sui sine Corpore et Sanguine Se tradere significare voluisse, aut Patres orthodoxos ita intellexisse, pernego. Emphaticotera sunt hæc Illius verba "Accipite et manducate, Hoc est Corpus Meum," Qui Suam Carnem antea verum cibum, et Suum Sanguinem vere potum affirmaverat, quam ut intelligi possit panem dedisse sine Corpore, et vinum sine Sanguine. Panis sine Carne Christi crucifixa non est Sacramentum, nec vinum

and they everywhere keep close to this manner of speaking. It is not that they believe that the bread was the Body of CHRIST Itself, or the wine the Blood of CHRIST Itself. They used a manner of speech familiar to all, not for the purpose of overthrowing the nature of a Sacrament, or of taking away from It the heavenly and invisible Part by which a Sacrament consisteth, but that they might set forth This Part better and more effectually. And in this they followed the guidance of the HOLY SPIRIT. Everywhere in the Word of GOD, wheresoever anything be said about the Sacraments, and the parts of a Sacrament, it is plain from the examples adduced, that the Sign be taken for the Thing signified, and the Thing signified for the sign, and that there be a mutual interchange of expression. Wheresoever one be understood for the other, as either a part for the whole, or a whole for the part, I will allow that there is a synecdoche or metaphor, but not so as to imply that the essential parts of the Sacraments, the heavenly and the earthly, be separated from one another. Where it is said, "My Covenant shall be in your flesh," I admit the interpretation which affirmeth that 'Covenant' is there taken for the sign of the Covenant, but I understand that the sign be necessarily joined with the Covenant itself. And the words of GOD which follow immediately, "for a perpetual Covenant," show plainly that the thing is so. If it were not, Circumcision would not have the name of GOD's Covenant. And in the Gospels, where the LORD saith, "This is My Body," I reject not the interpretation of the ancient orthodox, who say, that the LORD called a figure of His Body, His Body, but I deny constantly that the LORD intended to signify thereby that He gave the simple figure of His Body and His Blood; or that the orthodox Fathers so understood Him. These words of CHRIST, "Take eat, this is My Body,"—words of Him Who had before affirmed His Flesh to be meat indeed, and His Blood to be drink indeed,—are far too emphatic to admit of the interpretation that He gave the bread without His Body, and the wine without His Blood. The bread without the Crucified Flesh of CHRIST is no Sacrament,

sine fuso Sanguine. Idem de Circumcisione dico : illam olim non fuisse Sacramentum sine Dei fœdere ; hodie, cessante fœdere, non amplius Judæis Sacramentum est, sicut nec Mahumetanis. Figuratis loquendi formis cum passim Scriptura utatur, quas cum veteres theologi retinuerint, ut naturam Sacramentorum, et quod in eis inest, melius exprimerent, plus illis sapere posterior ætas non debet. Nihil illi cunctati sunt Sacramentum Corporis Christi vocare Corpus Christi, et Sacramentum Sanguinis Sanguinem. Non igitur nos pudeat eodem uti sermone, et profiteri, quando nobis panis Eucharisticus porrigitur, Christi Corpus vere nobis porrigi ; similiter quando vinum nobis datur, Christi Sanguinem dari. Quia in figura hæc fiunt, non mirum si figuratus est sermo : sed qui revera suam veritatem habet.

Quemadmodum olim in Israele Arca fœderis facta est Dei sedes, et Propitiatorium, et solium Regis gloriæ ; sicut Circumcisio facta est Dei fœdus in carne Abraham et seminis ejus—quicumque illi fuerint, impii pariter ac pii—nempe volente Deo ac ita mandante ; ita panis fit Caro Christi, et vinum Novum Testamentum in Sanguine Ipsius. Tolle Dei mandatum et promissionem, quid erat Arca nisi auri lignique materies ? quid Circumcisio aliud quam vana superstitio fuisset olim ? sicut hodie Mahumetanis et Judæis est. Verbum Dei, id est, mandatum et institutio, accessit ad visibile elementum, et invisibilis Gratiae factum est Sacramentum. Recedente vero verbo, vana sunt omnia quæ prius erant admiranda, et omni religione observanda. Quis de Arca veteri olim dicere potuit ubicunque Illa esset non esse Propitiatorium, non esse Divinæ Majestatis solium, et Ipsum Deum non sedere

nor the wine without His Blood poured out. The same thing I observe touching Circumcision: it was not a Sacrament without God's Covenant. Now that the Covenant hath passed away, it is no longer a Sacrament to the Jews, any more than to the Mahometans. Now, since Scripture everywhere employeth a figurative manner of speech, and ancient Divines have followed this manner, in order to the better expression of the nature of Sacraments, and of what be contained in them, it behoveth a later age not to be wiser than their fathers. They hesitated not at all to call the Sacrament of the Body of CHRIST, the Body of CHRIST, and the Sacrament of His Blood, His Blood. Wherefore, then, do we shrink from using the same manner of speech, and from confessing, when the bread of the Eucharist be delivered unto us, that what is really delivered unto us is the Body of CHRIST; and in like manner, when the wine be given unto us, that what is really given is the Blood of CHRIST. These things be done in a figure: no wonder, then, if the speech be figurative, but it is that which hath in very deed a reality of its own.

In like manner as in Israel of old time, the Ark of the Covenant was made the seat of God, the Propitiatory, and the throne of the King of Glory; just as Circumcision was made the Covenant of God in the flesh of Abraham and his seed—whosoever they were, bad and good alike—for such was the will, and such the command of God; just so the bread becometh the Flesh of CHRIST, and the wine the New Testament in His Blood. Take away the command and promise of God, and what was the Ark but a framework of wood and gold? And what of old would Circumcision have been but a vain superstition, as it is at this day to the Mahometans and the Jews? The Word of God, that is, the command and the institution of God, was added to the visible element, and it became a Sacrament of invisible Grace. The Word departing, all things become empty which before were marvellously filled, and the objects of the truest worship. Who could ever say of the Ark of the Old Testament wheresoever it was, that there the Pro-

super Cherubin; et eum qui ante Arcam stabat, non stare ante faciem Dei? In Novo Testamento quis audeat dicere, quando Dominus de pane dixit, "Hoc est Corpus Meum," et de vino, "Hoc est Sanguis Meus," non esse Corpus, et non esse Sanguinem Christi; non esse Novum Testamentum in Ipsius Sanguine? Quid nos cogitare, quid credere voluit Dominus, quando pani et vino hæc nomina dedit? Quamvis enim vini panisque substantia mutata non sit, et maneat panis quod erat ante, similiter et vinum, habent tamen quod antea non habebant, ut hominem pascant in vitam æternam, quod cum solius Carnis pro nobis immolatæ et Sanguinis fusi sit proprium, pani et vino tribui non posset, nisi unum Sacramentum cum Domini Carne et Sanguine constituerent. Hanc tantam panis et vini mutationem Patres admirati sunt et magnificis verbis ornarunt.

Magna certe mutatio pani et vino accidit, sed male intelligitur esse substantiæ quod est qualitatis. Quando enim panis, qui prius erat communis, fit sacrum Christi Corpus, et vinum Sanguis, res terrenæ fiunt Res Divinæ: non quidem natura, sed Sacramento. Sed hoc interest, quod Arca et Circumcisio permanebant Sacramenta, panis et vinum ipso usu consumuntur, sicut et Baptismus. Et hæc est admiranda et divina illa mutatio panis et vini, de qua Patres tam magnifice loquuntur. Et profecto ita est. Rei dignitas nullis verbis satis commendari, nec Dei potentia satis unquam explicari humanis sensibus poterit. Quis nisi Deus dare potuit Circumcisioni ut esset fœdus Dei, et Arcæ fœderis honorem et reverentiam

pitiatory was not; the throne of the Divine Majesty: that God Himself sat not above the Cherubim, and that he who stood before the Ark did not stand before the Face of God? And who shall dare to say, that when the LORD saith, in the New Testament, of the bread, "This is My Body," of the wine, "This is My Blood," that it be not the Body, that it be not the Blood of CHRIST, that it be not the New Testament in His Blood? What did our LORD will that we should think,—what that we should believe, when He gave these names to the bread and wine? For although the substance of the bread and wine be not changed, and that remain bread which was bread before, and in like manner the wine, yet have they that, which before they had not, that they can be the food of man unto life eternal. Now, since this be the property of that Flesh *only* which was sacrificed for us, and of that Blood which was shed for us, it would not have been assigned to bread and wine, did not these, together with the Flesh and Blood of the LORD, make up one Sacrament. The Fathers, marvelling at this so great change of the bread and wine, clothed it with all the magnificence that language can bestow.

Now, the change that happeneth to the bread and wine is doubtless great; but it is a mistake to make that a change of substance, which is one of quality. For when the bread, which before was common bread, becometh the Sacred Body of CHRIST, and the wine becometh His Blood, things earthly become Things heavenly; and yet not naturally, but Sacramentally. There is, however, a difference to be observed here, in that the Ark and Circumcision were permanently and perpetually Sacraments, the bread and wine cease to be Sacraments with the use thereof: just as Baptism also. And herein is that wonderful and Divine change of the bread and wine, of which the Fathers speak in language so magnificent. And indeed with good reason; for the dignity of the Thing can by no words of man be worthily extolled, nor the power of God be adequately unfolded to human sense. Who but God could make Circumcision to be God's Covenant,—could bestow upon the Ark of the

Divinæ Præsentiae, ut esset Propitiatorium, et sedes Dei, ut quisquis ante Arcam staret, ante Deum stare censeretur, et quicumque Illam violaret, Deum violaret? Et in Novo Testamento unde ista virtus aquæ ut corpus tangat et animam abluat? et ut panis habeat pondus et instar Corporis crucifixi Christi, et vinum Sanguinis effusi, Quæ hominem alant in vitam æternam? Res terrenas in Divinas mutare nemo nisi Deus potest. "Non sunt," inquit Chrysostomus,¹ "humanæ virtutis hæc opera. Quæ tunc in illa cœna confecit, Ipse quoque nunc operatur, Ipse perficit. Ministrorum nos ordinem tenemus. Qui vero hæc sanctificat et transmutat Ipse est." Intellige res humanas in Divinas. Et Augustinus:² "Corpus et Sanguinem Christi dicimus illud quod ex fructibus terræ acceptum, et prece mystica consecratum, rite sumimus ad salutem spiritualem, in memoriam pro nobis Dominicæ Passionis. Quod cum per manus hominum ad illam visibilem speciem perducitur, non sanctificatur ut sit tam magnum Sacramentum, nisi operante invisibiliter Spiritu Dei, cum hæc omnia, quæ per corporales motus in illo opere fiunt, Deus operatur." Fides nostra pietasve non efficit ut Divina Mysteria, vel Mysteria sint, vel sancta sint. Similiter hominum incredulitas nihil dignitatem minuit Sacramenti, aut ut non sit omnibus quod Deus instituit, aut minus sanctum sit. Sanctitatis vero et Gratiae, quam continent, fides participes facit, quo fructu incredulitas manducantem et bibentem privat, reumque facit violati Corporis et Sanguinis Christi; sed Sacramenti

¹ Hom. 89 (82) in Matt.

² Apud Prosp. Lib. Sent.

Covenant the honour and reverence due to the Divine Presence, and make it to be the Propitiatory, and the throne of God, so that whosoever stood before the Ark was adjudged to stand before God, and whoever did injury to It, did injury to God? And, in the New Testament, whence cometh that virtue of the water, that when it toucheth the body, it washeth the soul? whence cometh it that the bread hath the weight and the image of the Crucified Body of CHRIST, and the wine of the Blood poured out,—Things which be the nourishment of man unto eternal life? None but God can change earthly things to heavenly. “These be not,” saith Chrysostom,¹ “the works of human operation. What once He did at that Supper, now doth He carry on by perpetual operation; now doth He Himself complete. We stand as those who serve and wait; but He Who sanctifieth and changeth these things is Himself.” He meaneth here “changeth” human things into Divine. And Augustine:² “We say that that be the Body and Blood of CHRIST, which taken from among the fruits of the earth, and consecrated by mystic prayer, we receive, in due order, to our spiritual health, for the memory of the Passion of the LORD for us. Now, since it be through man’s hand that what we thus take be brought to its outward form, it requireth the invisible operation of the SPIRIT of God in order to its sanctification and its becoming so great a Sacrament: for it is God Who worketh all these things which are done in this matter by man’s bodily act.” Neither our faith nor piety causeth that the Divine Mysteries be either Mysteries, or Things holy. In like manner the disbelief of men doth nothing impair the dignity of the Sacrament, and make it to be not that to all men which God hath appointed It to be, or that It be in any wise less holy. But it is faith which maketh us partakers of the holiness and Grace which the Sacraments contain; and of this benefit unbelief depriveth him who eateth and drinketh, and maketh him guilty of the Body and Blood of CHRIST Which he

¹ Hom. 89 (82) on Matt.

² Prosp. Lib. Sent.

essentiam non tollit. Sacramentum, a quocunque sumatur, permanet id quod est, nempe, Res Sacra, constans ex terrena et cœlesti.

Ambrosius de hac re hyperbolice disserit, quando in quodam tractatu ait,¹ “ Quantis utimur exemplis ut probemus non hoc esse quod natura formavit, sed quod benedictio consecravit, majoremque vim esse benedictionis quam naturæ, quia benedictione natura ipsa mutatur,” &c. Probat toto illo capite verbi Dei omnipotentiam efficere ut Sacramenta sint quod significant, et conferant quod promittunt. Quo loco Pontificii turpiter abutuntur ut probent transubstantiationem; naturæ enim mutatio quam tangit, non est substantiæ in aliam substantiam, sed accidentis, quod ordinatione Divina supervenit pani et vino. Si nulla naturæ alia esset mutatio præter illam quâ substantia transit in aliam substantiam, valeret argumentum; sed cum natura rerum sexcentas admittat mutationes, eadem manente substantia, non efficitur inde quod intenditur. Nec eos juvat exemplum mutatæ virgæ Moysis in aliam substantiam, nempe serpentis; cum inde tantum Ambrosius concludat Eum qui verbo Suo hoc potuit, posse etiam operari in pane et vino, manentibus quod erant, ut sint Sacramentaliter Corpus et Sanguis Ipsi, quod ante non erant. Sed sit Ambrosius ipse sui interpres, ubi de eadem re in libris de Sacramentis disserit his verbis, “ Ergo, si tanta vis est in sermone Domini Jesu ut inciperent esse Quod non erant, quanto magis operatorius est ut sint quæ erant, et in Aliud mutantur,” &c. Hoc est, ut sint panis et vinum, quod erant antea, et

¹ De iis qui mysteriis initiantur, c. 9.

trampleth under foot: but it doth not take away the essence of a Sacrament. For a Sacrament, by whomsoever it be taken, remaineth that Thing which It is, namely a Sacred Thing, consisting of a thing earthly and a Thing heavenly.

Ambrose speaketh on this matter in exalted language; when in one of his treatises he saith:¹ "How great examples do we adduce to prove that this be not what nature hath made it to be, but what the Blessing hath consecrated it into. And that the power of the Blessing be greater even than the power of nature, because by the Blessing nature itself be changed, &c." He proveth throughout the whole of this chapter that the Almighty power of God maketh Sacraments to be that which they signify, and to confer that which they promise.

Now the Romanists abuse this passage grievously to the proof of transubstantiation; for the change of nature which Ambrose here toucheth is, not a change of one substance into another but, a change of accident, which, according to Divine ordinance, cometh upon the bread and wine. If there were no other change of nature save that whereby one substance passeth into another substance, their argument would have weight; but since the nature of things admitteth of innumerable changes, the substance remaining the same, what the argument proposeth to conclude is not concluded thereby. Nor doth the example of the rod of Moses, which was changed into another substance, I mean that of the serpent, avail them anything: for Ambrose only concludeth from thence that He, Who was able to do this by His Word, can so work in the bread and wine that these, remaining what they were, become Sacramentally His Body and His Blood, which before they were not. Ambrose shall be his own interpreter. In a passage in his books on the Sacraments he thus treateth of this matter: "Wherefore if there be such power in the Word of the LORD JESUS that things should begin to be that which they were not, how much more efficacious is that Word in making things to be what they were, and nevertheless to be changed

¹ De iis qui mysteriis initiantur, c. 9.

in Aliud, Quod ante non erant, mutantur, viz., in Sacramentum Corporis et Sanguinis Domini. Paulo post addit,¹ “Ergo ut tibi respondeam, non erat Corpus Christi ante consecrationem, sed post consecrationem, dico tibi quod jam Corpus est Christi.” “At,” inquiet aliquis, “tu ergo supra falsasti tua interpretatione Ambrosium, quando mutationem in aliud intellexisset dixisti mutationem panis in Sacramentum Corporis et Sanguinis, cum ipse Ambrosius affirmet disertis verbis per consecrationem mutationem fieri in Corpus et in Sanguinem. Aliquid amplius est mutari in Corpus Christi quam mutari in Sacramentum Corporis Christi. Quod panis consecratione fit Sacramentum Corporis Christi, nemo, ni fallor, negare potest; at mutari in Corpus Christi, majus quiddam esse videtur.” Sed nihil hæc differunt apud Patres primorum temporum Ecclesiæ, fieri Sacramentum Corporis Christi et fieri Corpus Christi: panis Sacramentum Corporis Christi non potest fieri, nisi fiat, suo modo, Corpus Christi. Et contra, Panis non potest fieri Corpus Christi, nisi fiat Sacramentum Corporis Christi. Quando Dominus panem fecit Corporis Sui Sacramentum, non dixit de pane, Hoc est Sacramentum Corporis Mei, sed, ‘Hoc est Corpus Meum;’ fecit enim panem Sacramentaliter Suum Corpus, ut Rei habeamus majorem rationem quam signi.”² Vult enim Dominus id nos potius attendere quod Res illæ Gratia Ipsius, quam quod natura sua, sunt.

Et ne quis putet Ambrosium aliquam transubstantiatio-

¹ Lib. iv. c. 4.

² Theod. Dialog.

into other things, &c." He meaneth that they be bread and wine, which they were before, and yet be changed into something else, which they were not before, namely, into the Sacrament of the Body and Blood of the LORD. A little after he saith:¹ "Wherefore, to make answer to your inquiry, it was not the Body of CHRIST before consecration, but I tell you that, after consecration, It is the Body of CHRIST." But some one will say, thou hast contradicted Ambrose by thine own interpretation above given, in which thou saidst that what he understood by change into another thing was the change of the bread into the Sacrament of the Body and Blood, whereas Ambrose affirmeth expressly that the change which taketh place by consecration is a change into the Body and Blood itself. Now it is something more to be changed into the Body of CHRIST than to be changed into the Sacrament of the Body of CHRIST: for that The Bread by consecration becometh the Sacrament of the Body of CHRIST no one I apprehend may deny, but to be changed into the Body of CHRIST seemeth to be something more than this. Thus far the objector. But the truth is, that, with the Fathers of the early Church, these expressions do nothing differ from each other: to be made the Sacrament of the Body of CHRIST, and to be made the Body of CHRIST, is with them the same thing. The Bread cannot become the Sacrament of the Body of CHRIST, unless it become, in its own appointed way, the Body of CHRIST; and conversely, The Bread cannot become the Body of CHRIST, unless it become the Sacrament of the Body of CHRIST. "When the LORD made The Bread to be the Sacrament of His Body, He said not of The Bread, This is the Sacrament of My Body, but 'This is My Body,' for He made The Bread to be Sacramentally His Body, to teach us to take greater account of the Thing signified than of the sign."² For it is the LORD's will that we fix our minds chiefly upon this, that these things have their being rather by His Grace than by their own nature.

And lest any one should suppose that Ambrose

¹ Book iv. cap. 4.

² Theod. Dialog.

nem consubstantiationemve assererè, rem exemplo claram facit. “Tu ipse,” (inquit,) “eras vetus creatura; postquam consecratus es, nova creatura esse cœpisti,” &c. “Id nemo sanus dixerit fieri transubstantiatione naturæ nostræ in aliam naturam, sed emendatione quæ fit per Gratiâ et per prædicationem Evangelii, quæ ‘virtus est Dei ad salutem cuius credenti.’” Postquam igitur Ambrosius pluribus exemplis docuit Verbi Dei potentiam naturâ rerum potentio-rem, concludit, “Didicisti quod ex pane Corpus fiat, et quod vinum et aqua in calicem immittantur; sed fit Sanguis consecratione Verbi cœlestis. Sed forte dices, speciem Sanguinis non video. Sed habet similitudinem. Sicut enim Mortis similitudinem sumpsi, ita etiam Sanguinis similitudinem bibis, ut nullus horror Sanguinis sit, et pretium tamen operetur redemptionis.”

Quia tota vita nostra in Passione et Morte Servatoris nostri sita est, in similitudine cibi et potus Caro et Sanguis, Mors denique Ipsius communicantur. Verum tamen cum rerum imagines et similitudines sæpe sint rerum absentium, et quæ amplius non sunt, non intelligo Ambrosium significare voluisse tantum similitudines rerum sine Rebus Ipsis exhiberi. Fixum enim hoc apud Patres erat, Christi Sacramenta exhibere Quæ significant. Modus quidem ineffabilis est, verus tamen et infallibilis. Chrysostomus in Matthæum¹ de hac re: “Quoniam ergo Ille dixit, ‘Hoc est Corpus Meum,’ nulla teneamur ambiguitate; sed credamus et oculis intellectûs Id perspiciamus. Nihil enim sensibile traditum nobis a Christo, sed rebus

¹ De Sacram. lib. iv. c. 4.

² Hom. 83.

affirmeth any manner of transubstantiation, or of consubstantiation, he useth the following clear illustration: "Thou thyself," he saith, "wert the old man; after thou wert consecrated, thou didst begin to be a new creature," &c. "Now no man in his senses will say that this taketh place by transubstantiation of our nature into another nature, but by that emendation which taketh place by Grace, and by the preaching of the Gospel, which is 'the power of God unto salvation unto every soul that believeth.'"¹ After that therefore Ambrose hath shown by a multitude of examples that the power of God prevaieth over the common order of natural things, he concludeth thus: "Thou hast learned that of the bread the Body is made, and that wine and water are poured into the Cup; but it becometh Blood by the consecrating power of the heavenly Word. Wilt thou say then—I see not the appearance of Blood therein?—Well, but it hath the likeness of it. For as thou hast taken to thyself the similitude of the Death of CHRIST, even so also dost thou drink the likeness of His Blood, that there may be no horror in thee of the Blood, and the price of thy redemption may work within thee."

Since all our life dependeth on the Passion and Death of our SAVIOUR, His Flesh and His Blood, and, yet more, His Death, is imparted unto us, under the similitude of food and drink. Now though it be true that images and similitudes of things be often similitudes and images of things absent, and of those which do no longer subsist, I do not understand Ambrose to have intended to signify that the similitudes *only* of the Things, without the Things themselves, be exhibited to us in the Sacrament; for from this point the Fathers never swerved, that the Sacraments of CHRIST exhibit those Things which they signify. The manner thereof is ineffable, but it is true and infallible. Chrysostom on S. Matthew on this special point:² "Since therefore He hath said, 'This is My Body,' let there be no place left within us for any manner of doubt; let us believe, and with the eyes of our understanding see It clearly. For CHRIST hath given nothing to us which

¹ On the Sacraments, bk. iv. c. 4.

² Hom. 83.

sensibilibus ; omnia vero quæ tradidit insensibilia sunt. Sic in Baptismo, per aquam, quæ res sensibilis est, donum illud conceditur : quod autem in ea conficitur, Regeneratio scilicet ac Renovatio, intelligibile quiddam est." Quando Sacramenta sumimus, rebus sensibilibus, pane et vino, Corpus et Sanguis Christi nobis traditur ; quod nunquam vere dici possit nisi cum signis externis Res cœlestes unitæ essent, et unum Sacramentum constituerent.

II. Controvertitur hodie inter theologos de impiis, quomodo illi dici possint edere Carnem et bibere Sanguinem Domini ; cum Dominus dicat, " Qui edit Carnem Meam et bibit Sanguinem Meum, habet vitam æternam ;" et illi judicium et condemnationem sibi manducant et bibant. Triplicem manducationem Corporis Christi, in Sacris Litteris legimus. Capernaiticam et Cyclopicam, cujusmodi erat quam cogitabant Judæi, cum Dominus diceret, " Amen, Amen, dico vobis nisi ederitis Carnem Filii Hominis, et biberitis Ejus Sanguinem, non habebitis vitam in vobis." Spiritualem Dominus manducationem, quæ fide fit, necessariam docebat ; illi carnalem intelligebant. Est igitur quædam Spiritualis Carnis Dominicæ manducatio. Est et tertia ex institutione Domini, de qua nunc disserimus, Sacramentalis ; et hæc ut illius sit causa, fides facit. Pii pariter et impii Sacramentaliter ore Corpus Christi edunt, et Sanguinem bibunt ; Spiritualiter vero tantum pii. Sacramentaliter Corpus Christi edere et Sanguinem bibere, est Sacramentum Corporis et Sanguinis accipere, hoc est, panem et Corpus Christi, vinum et Ipsius San-

is, in Itself, subject to sense; but He hath given It through that which is subject to sense; all the Things which He hath given being, in Themselves, not subject to sense. Thus in Baptism, through the water, which is a thing subject to sense, the Gift is bestowed: but that which is perfected in the water, I mean Regeneration and Renovation, is a Thing to be apprehended of the mind." When we take the Sacraments, the Body and Blood of CHRIST is given to us by things subject to sense, the bread and the wine; but this could never truly be said to be done, were not heavenly Things united to outward signs to the making of one Sacrament.

II. In these days a dispute hath arisen among divines touching the wicked; in what manner these can be said to eat the Flesh and to drink the Blood of the LORD; when our LORD saith, "Whoso eateth My Flesh and drinketh My Blood hath eternal life," and these do eat and drink judgment and condemnation to themselves. Now we read in the Holy Scripture of three kinds of eating of the Body of CHRIST. 1. The Capernaite and Cyclopian; such as that was which the Jews had in their minds when the LORD said, "Verily verily I say unto you, except ye eat the Flesh of the Son of Man, and drink His Blood, ye have no life in you." The LORD was here teaching them the necessity of that Spiritual eating which taketh place by faith; they understood Him to speak of a carnal eating. There is therefore also a certain Spiritual eating of the Flesh of the LORD. There is, further again, the third kind, according to the institution of the LORD, the one of which we are now treating—the Sacramental eating—and it is the office of faith to make this latter the cause of the former. The good and the bad alike eat Sacramentally with their mouths the Body of CHRIST and drink His Blood; but the good alone do this Spiritually. Now to eat the Body of CHRIST Sacramentally and to drink His Blood, is to receive the Sacrament of His Body and Blood; that is, the bread and the Body of CHRIST, the wine and the Blood of CHRIST. For in no other way are the bread

guinem. Non enim aliter panis et vinum Sacramenta sunt. Dividit, aut potius dissolvit, Sacramentum qui signa externa sine illis Rebus significatis quæ necessaria pars sunt Sacramenti, percipi posse credit : externa enim symbola sunt tantum Sacramenti altera pars. Eludere hoc argumentum per synecdochen luctuosas et infaustas controversias nobis peperit. Hæc quæ pono omnia de Spiritualiter manducatione et Capernaitica sunt vera, nec negari possunt ab iis qui Sacramentorum veram rationem teneant. Sic Augustinus docet in Joannem,¹ “ Hic est ergo Panis qui de cœlo descendit, ut si quis manducaverit ex Ipso non moriatur : sed quod pertinet ad virtutem Sacramenti, non quod pertinet ad visibile Sacramentum.” Ibidem : “ Ac per hoc qui non manet in Christo, et in quo Christus non manet, procul dubio nec manducat Spiritualiter Carnem Ejus, nec bibit Ejus Sanguinem, licet carnaliter et visibiliter premat dentibus Sacramentum Corporis et Sanguinis Christi.” Sacramentum Corporis Christi carnaliter et visibiliter accipi etiam ab impiis, nemo (quod sciam) unquam theologus negavit. Atqui illud Sacramentum est panis et Corpus, ac vinum et Sanguis. Qui tantum panem recipit, Sacramentum nullum recipit; aut enim integrum suscipitur Sacramentum, aut nullum. Augustinus :² “ Sacramenta tamen si eadem sunt, ubique integra sunt, etiamsi prave intelligantur, et discordiose tractentur.” Non enim magis absurdum est Christi Carnem Sacramentaliter manducari, et Sanguinem Ipsius bibi ab hypocritis,

¹ Tract. 26.

- ² Cont. Don. lib. iii. c. 15.

and the wine Sacraments. And he who thinketh it possible that the outward signs can be partaken of apart from those Things signified, which are a necessary part of the Sacrament, divideth, or rather dissolveth, the Sacrament. For the outward symbols be only one part of the Sacrament. The attempt to elude this argument *per synecdochen* hath been the parent of many a grievous and unhappy controversy amongst us. Now all these things which I lay down touching the Spiritual eating and the Capernaitic, be the truths of Scripture, nor can they be denied by those who hold the true doctrine of the Sacraments. So Augustine teacheth upon S. John: "He is therefore that Bread which came down from heaven, that if any one shall eat of It he shall not die. But this is spoken of what pertaineth to the virtue of the Sacrament, not of what pertaineth to the visible Sacrament." And in the same treatise: "And therefore he who doth not dwell in CHRIST, and in whom CHRIST doth not dwell, doubtless neither eateth Spiritually His Flesh, nor drinketh His Blood, although carnally and visibly he press with his teeth the Sacrament of the Body and Blood of CHRIST."¹ So far as I know, no theologian at any time hath denied that the Sacrament of the Body of CHRIST be received carnally and visibly even by the wicked. Now that Sacrament is the bread and the Body, and the wine and the Blood. He who receiveth only the bread, receiveth no Sacrament; for either the Sacrament is received whole and perfect, or not at all. Augustine:² "Sacraments, however, if they be the same, are everywhere whole and perfect, although their meaning be depraved, and the handling of them be

¹ Tract 26. Article XXIX. was finally made one of the Thirty-Nine Articles in 1571. Within thirty years from that date we find Saravia, with a full and accurate knowledge of all the controversies of the time, adducing the very passage of S. Augustine, which forms the substance of Article XXIX., not in proof that the wicked *do not* receive the inward part, or Thing signified of the Sacrament, the Body and Blood of CHRIST, but in proof that the wicked *do* receive It. He does not so much as hint that any other interpretation of the passage in question was current at the time, or even admissible.

² Against the Donatists, bk. iii. c. 15.

quam Deum tangi et osculari potuisse ab impiis, quando Christum aut osculati sunt aut tetigerunt; sine ullo fructu, ad suam ipsorum damnationem. Augustinus de Baptismo, contra Donatistas :¹ “ Nec interest, cum de Sacramenti integritate et sanctitate tractatur, quid credat, et quali fide imbutus sit ille qui accipit Sacramentum. Interest quidem plurimum ad Salutis viam, sed ad Sacramenti quæstionem nihil. Fieri enim potest ut homo integrum habeat Sacramentum, et perversam fidem; sicut fieri potest ut integra teneat verba Symboli, et tamen non recte credat.” Quamvis Christi Domini Caro, ex unione humanitatis personali cum Deitate, habeat omnem salutiferam et vivificatricem vim, et longe majorem quam in ulla creatura cogitari potest inesse, ut suo contactu vivificare et sanare potuerit; effectus hujus virtutis nullus est secutus, nisi tantum in illis quos sanatos et redivivos Deus esse voluit; quia Christi Caro suos effectus, non naturæ necessitate, sed libera voluntate produxit. Cum premeretur a turbis, nemo ex contactu melius habuit præter mulierem quæ fide vestem Domini tetigerat.

Quæ allegari solent ex sexto Johannis, ut probentur impii nec Carnem Christi manducare, nec Sanguinem bibere, aliena sunt, quia ibi Dominus de manducatione Sacramentali non loquitur, sed de Spirituali, quæ ad hujus Sacramenti virtutem et gratiam Sacramentalem refertur. Nam hoc semper retinendum est, Sacramentum duabus rebus constare, quæ in Sacramento non magis ab invicem separari possunt quam unio duarum naturarum personalis dissolvi in Christo. Unde bene sequitur, totum Sacramentum æque recipi ab hypocritis, sicut

¹ Lib. iii. c. 21.

various and discordant." For it is not more contrary to reason that the Flesh of CHRIST be eaten Sacramentally, and His Blood drunken by hypocrites, than that it should have been possible that God should have been touched and kissed by the wicked, whensoever they either kissed or touched CHRIST, without any profit—to their own damnation. Augustine on Baptism, against the Donatists :¹ Nor doth it make any difference, when the question is touching the perfectness and holiness of the Sacrament, what be the belief and what the faith of the man who receiveth the Sacrament. It maketh indeed, all the difference in respect of the way of Salvation, but in respect of the question, what a Sacrament is, it maketh no difference at all. For it may happen that a man may have the Sacrament in its completeness, and a perverted faith, just as it may happen that a man may have all the words of the Creed, and yet have no right belief." Although it be true that the Flesh of CHRIST the LORD, from the personal union of His humanity with His Deity, hath every healthful and life-giving power, and far greater power than it is possible to suppose to exist in any creature, in such sort as to give health and life by His slightest touch; yet no effect of this wonderful power ensued, except only in those whom He willed to be healed and restored to life; because the Flesh of CHRIST hath Its own proper effect, not by way of any natural necessity, but by the action of His own free will. When He was pressed by the crowd, no one had any benefit from His touch, except that one woman who touched the hem of the garment of the LORD in faith.

All those considerations which are adduced from the 6th of S. John to prove that the wicked neither eat the Flesh of CHRIST, nor drink His Blood, are foreign to the purpose; because the LORD in that place is not speaking about Sacramental eating, but about Spiritual eating, which hath to do with the Virtue of the Sacrament and Sacramental Grace. For this is ever to be firmly kept in mind, that the Sacrament consisteth of two things, which, being in the Sacrament, may no more be separated one

¹ Bk. iii. 21.

a piis ; adeo ut qui partem Sacramenti visibilem accipit, accipiat similiter invisibilem, unde totum Sacramentum constituitur.

Si quis forte argumentetur, et dicat Sacramenta esse imagines Rerum coelestium ; sed quemadmodum imago alicujus rei haberi potest quæ præsens non sit ; similiter etiam Sacramentum Rei coelestis haberi posse quæ non adsit : Respondeo, Quamvis in Mysteriis quædam similitudo Rerum divinarum insit, illa non totum perficit Sacramentum ; quia necessario duas habet partes, alteram terrenam, alteram coelestem. At imagines pictæ vel sculptæ non constant ex illis ipsis rebus quarum sunt imagines. In Cæsaris pictura nihil inest Cæsaris ; non enim constat imago Cæsaris ex pictura et ipsomet Cæsare, sicut Sacramentum constat ex pane et Christi Carne. Præterea, illa analogia quam Sacramenta habent ad Res coelestes non provenit ex ipsarum rerum natura, sed a Divina institutione, quæ terrenas et visibiles res Rebus coelestibus similes facit. Panis naturâ sua nullam habet analogiam cum Carne Christi, magis quam pomum, aut aliud quodvis esculentum, nec vinum cum Ipsius Sanguine, magis quam lac, aut aliud quidpiam quod bibi potest ; sed quando Domino visum est nos pascere Sua Carne et Suo Sanguine, tunc pani et vino Carnis et Sanguinis similitudinem dedit. Cum autem essentialiter proprietatem Carnis et Sanguinis Sui pani et vino non dederit, Sacramentaliter cum illis Carnem et Sanguinem univit, ut cibus divinus, et coelestis potus fierent, et beatam immortalitatem Christi fidelibus communicarent. Quemadmodum hanc vivificam vim Caro et Sanguis Christi habent a Deitate, cum qua personaliter unita sunt, ita Sacramenta panis et vini, ab ipsa Carne et Sanguine

from the other, than the personal union of the two Natures, in CHRIST may be dissolved. Whence it followeth, evidently, that the whole Sacrament be received by hypocrites no less than by the good ; so that whosoever receiveth the visible part of the Sacrament, receiveth alike the invisible part : of which two parts the whole Sacrament be composed.

If any man still resisteth our argument, and saith that Sacraments be indeed the images of heavenly things, but that, just as a thing may be regarded as the image of another thing, which latter thing be not present, in like manner also the Sacrament may be regarded as the image of a heavenly Thing which be absent, my answer is this : Although it be true that there be in the Mysteries a certain similitude of Divine things, yet that similitude doth not make the whole Sacrament ; because a Sacrament hath necessarily two parts,—one earthly, the other heavenly : while images, whether in painting or sculpture, consist not of those very things of which they be images. In the picture of Cæsar there is nothing of Cæsar, for the representation of Cæsar is not compounded from the painting and Cæsar himself, as the Sacrament is compounded from the bread and the Flesh of CHRIST. And, moreover, that analogy which the Sacraments have to heavenly Things, hath its source, not in the nature of the things themselves but, in the Divine institution, which maketh things earthly and visible to be like unto Things heavenly. Bread hath no analogy, of its own nature, to the Flesh of CHRIST, any more than an apple, or any other esculent : nor wine to His Blood, any more than milk, or anything else that can be drunken. But when it seemed good to the LORD to feed us with His Flesh and His Blood, then He gave to bread and wine the likeness of His Flesh and Blood. But since He did not give to bread and wine the essential properties of His Flesh and Blood, He united His Flesh and Blood with them Sacramentally, that they might become Divine Food and Heavenly Drink, and might communicate a Blessed Immortality to CHRIST's faithful people. And just as the Flesh and Blood of CHRIST have this their life-giving

Corporis et Sanguinis dignitatem et virtutem accipiunt. Postremo Sacramenta non tantum habent rationem imaginis, sed etiam testimonii et sigilli quæ testantur Res divinas et cœlestes in terris celebrari, tradi et accipi ab iis qui Mysteriis initiantur. Unde ego consequens arbitror tradi, et percipi ab, hypocritis Sacramentaliter verum Corpus et verum Sanguinem Christi. Nihil me movent altercationes theologorum clamantium verba Servatoris nostri docere contrarium, quando ait, “ Qui edit Carnem Meam et bibit Sanguinem Meum habet vitam æternam.” Illis enim verbis luce clarius est Dominum non fuisse loquutum de Sacramentali manducatione, sed de illa quæ fit per fidem; nisi quis contendat Sacramentaliter non posse Carnem Domini manducari et Sanguinem potari nisi ab eo qui etiam fide et Spiritualiter id faciat; quod falsum est. Augustinus de Verbis Domini huic objectioni satisfacit, qui non esse consequens judicavit ut, quisquis manducat in Sacramento Carnem et bibit Sanguinem Christi, habeat Christum in se manentem, et vitam æternam, quando his verbis disputat.¹

“ Numquid etiam illos hic poterimus accipere de quibus dicit Apostolus, Quod iudicium sibi manducat et bibit, cum Ipsam Carnem manducant, et Ipsum Sanguinem bibunt. Numquid Judas Magistri venditor,” &c. “mansit in Christo et Christus in eo? Multi denique qui vel corde ficto Carnem Illam manducant et Sanguinem bibunt, vel cum manducaverint et biberint apostatæ fiunt, numquid manent in Christo et Christus in eis? Sed profecto est quidam modus manducandi illam Carnem et bibendi illum Sanguinem, quo modo qui manducaverit et biberit in Christo manet, et Christus in eo. Non ergo quocunque modo quispiam manducaverit Carnem Christi et biberit Sanguinem Christi, manet in Christo, et in illo Christus.” Ex his

¹ Serm. 11.

power from that GODHEAD wherewith they be personally united, so the Sacraments of bread and wine receive from the Flesh and Blood Itself, the dignity of the Body and the Blood. Finally, Sacraments be not only representations, but they be also testimonies and signs which testify that Things Divine and Heavenly be celebrated on earth, be given to, and be received by, those who be initiated into the Mysteries. Whence, I think, it clearly followeth that the Very Body and the Very Blood of CHRIST be given to, and be partaken of, by hypocrites. I care nothing for the disputes of Divines crying aloud that the words of our SAVIOUR teach the contrary of this, when He saith, "Whoso eateth My Flesh and drinketh My Blood hath eternal life." For it is as clear as the light, that in those words the LORD is not speaking of the Sacramental eating, but of that eating which taketh place by faith; unless indeed any one be prepared to contend that it is not possible that the Flesh of the LORD can be eaten and His Blood drunken Sacramentally, except by him who doth this by faith also, and Spiritually. But this position is false. Augustine speaking on the words of our LORD answereth fully this objection. He doth by no means think that it followeth, that whoso eateth in the Sacrament the Flesh of CHRIST and drinketh His Blood, hath CHRIST dwelling in him and eternal life; for his words are these:¹

"Whether, then, may we understand those also to be included here, of whom the Apostle saith that they eat and drink damnation to themselves, when they eat the Very Flesh and drink the Very Blood? What, did Judas, he who sold his Master . . . dwell in CHRIST and CHRIST in him? and many others too, who either eat that Flesh and drink that Blood with a feigned heart; or, who, when they have eaten and drunken It, become apostates from the faith, whether at all do these dwell in CHRIST, and CHRIST in them? And yet there is a certain manner of eating that Flesh and of drinking that Blood, after which manner he who shall have eaten and drunken dwelleth in CHRIST and CHRIST in him. It is not therefore every manner,

¹ Sermon 11.

Augustini verbis clare tria docentur, Primum, edendi Carnem Christi et bibendi Ejus Sanguinem plures esse modos; in qua re Ipsum authorem sequimur. Deinde, verba Domini quæ locutus est in Caperna, Johan. sexto; modum edendi Carnem et bibendi Sanguinem Domini, quem in Sacramento diximus, non tangere, sed Spiritualem illum per vivam fidem, quo fit ut quis in Christo maneat, et Christum habeat in se manentem. Postremo, multos esse qui cum Juda Carnem Domini et Sanguinem corde ficto edunt et bibunt. Cypriani de Sacramentis hæc est sententia, illa nunquam esse posse sine propria virtute, Ipsius verba hæc sunt:¹ "Sacramenta quidem sine propria esse virtute non possunt, nec ullo modo Divina se absentat Majestas Mysteriis. Sed quamvis ab indignis se sumi et contingi Sacramenta permittunt, non possunt Spiritus esse participes quorum infidelitas vel indignitas tantæ sanctitudini contradicit. Ideoque aliis sunt hæc munera odor vitæ in vitam, aliis odor mortis in mortem." Divina Majestas, inquit, nullo modo se absentat Mysteriis, et idcirco esse non posse sine propria virtute aliis in vitam, aliis in mortem.

Verbum Dei aperte nos docet externorum Sacramentorum² usum semper fuisse communem bonis pariter et malis. "Nolo vos ignorare," inquit Paulus, "patres nostros omnes sub nube fuisse, et omnes per mare transivisse, et omnes per Mosem baptizatos fuisse in nube et mari; et omnes eandem escam Spiritualem edisse, et omnes eundem potum Spiritualem bibisse," &c. Qui omnes

¹ De Coena Domini.

² That by "Externa Sacramenta" the author does not mean the outward parts, or signs only of the Sacraments, as separated from the inward parts, or Things signified, is plain at once from the context, as from his entire argument. "Externa Sacramenta" means the whole Sacrament, as complete in both its parts, the outward, and the inward, and as given in and by the outward visible sign. Compare p. 90, "Nam hoc semper . . . constituitur:" see also p. 88, "Sacramentum Corporis Christi . . . aut nullum." (Note by Translator.)

in which any one eateth the Flesh of CHRIST and drinketh His Blood, which maketh that man to dwell in CHRIST, and CHRIST in him." From these words of S. Augustine three things clearly appear: First, that there is more than one way of eating the Flesh of CHRIST, and of drinking His Blood. To this teaching we heartily assent, for it is the teaching of CHRIST Himself. The second thing is, that the words of our LORD which He spake in Capernaum, do not touch at all the manner of eating the Flesh and drinking the Blood of the LORD, which we have spoken of as the Sacramental eating, but that Spiritual eating by a living faith, whereby it is effected that a man dwell in CHRIST, and have CHRIST dwelling in him. Lastly, that there be many who, as Judas did, eat and drink the Flesh and Blood of the LORD with a feigned heart. The opinion of Cyprian touching Sacraments is this,¹ that they can never be without their proper virtue. His words are as follows: "Sacraments, indeed, cannot be without their proper virtue, nor in anywise doth the Divine Majesty absent Himself from the Mysteries. But although the Sacraments allow themselves to be taken and handled by the wicked, those whose unbelief or unworthiness be offensive to the Holiness of the Sacraments, cannot be partakers of their Spiritual life. And, therefore, to some these Gifts are a savour of life unto life, and to others the savour of death unto death." The Divine Majesty, he saith, in no wise absenteth Himself from the Mysteries, and therefore it is that the Mysteries cannot be without their proper virtue: to some unto life, to others unto death.

The Word of God teacheth us plainly, that the Sacraments, in their outward and visible use, have always been common to the good and bad alike.² "I would not have you ignorant," saith Paul, "how that all our Fathers were under the cloud, and that all passed through the sea, and were all Baptized unto Moses in the cloud and in the sea, and did all eat the same Spiritual meat, and did all drink the same Spiritual drink." In that he saith "all" expressly,

¹ On the Supper of the LORD.

² See note opposite.

dixit neminem exclusit. Quod Paulus de omnibus Israelitis dixit, debet de omnibus Christianis suo modo dici et intelligi, omnes in Christo Baptizatos in Ipsius Sanguine. Et de iis qui participes sunt Eucharistiæ, omnes eandem escam Spiritualem manducare et eundem Spiritualem potum bibere. Quod autem omnibus, neque his neque illis contingerit, contingatve ad salutem, certum est: omnes autem Baptizatos remissionem peccatorum esse consecutos, et qui Mysteriis Cœnæ Domini communicant, fide edisse Carnem ac potasse Sanguinem Domini dici non possunt. Cum Apostolus dicit, "Plerosque eorum Domino non fuisse gratos;" innuit nobis Christianis idem usu venire, et quosdam ad salutem, quosdam ad iudicium manducare et bibere eandem escam Spiritualem, nempe Carnem et Sanguinem Christi. Non enim magis absurdum est malos Christianos simul cum bonis eandem manducare Spiritualem escam et bibere Spiritualem potum, sub Christo, in Novo Testamento, quam Israelitis in Veteri sub Mose. Quemadmodum analogiam quam ordinatione Divina habet pars Sacramenti terrena ad Illam Quæ cœlestis est, nulla neque ministri impietas, nec illius qui Sacramentis communicat, tollere potest; ita nec unionem. Manet igitur integrum suis partibus quibus constat Sacramentum. Est enim panis et vinum Cœnæ Dominicæ, tam impiis quam piis, Rei cœlestis conspicuum signum, sicut est Baptismus. Quemadmodum omnes qui Baptizantur aqua non recipiunt Regenerationis Donum, quo fiant novæ creaturæ, tamen verum et integrum Baptismum recipiunt, qui constat re visibili et invisibili, quippe qui tingantur Sanguine Christi: similiter veræ et integræ Cœnæ Domini participes sunt qui indigne manducant et bibunt.

Arca fœderis non minus Arca fœderis et Testimonium Divinæ Propitiationis fuit in templo Dagonis, quam in

he excludeth no one. What Paul saith here of all the people of Israel is to be said and understood of all Christians, after their manner ; i.e., that all be Baptized in CHRIST, in His Blood. And in like manner of those who be partakers of the Eucharist, all eat the same Spiritual Meat, and all drink the same Spiritual Drink. Now it is certain that it hath not happened, and doth not happen, to all, to do this unto salvation. That all the Baptized obtain remission of their sins, or that all who communicate in the Mysteries of the LORD's Supper, eat with faith the Flesh and drink the Blood of the LORD, may not be affirmed. When the Apostle saith, "with many of them God was not well pleased," he warneth us Christians that the same thing be of customary application to ourselves, and that some eat and drink unto life, and some unto death the same Spiritual food, namely, the Flesh and Blood of CHRIST. For surely it is not more strange, under the New Covenant in CHRIST, that bad Christians eat the same Spiritual food, and drink the same Spiritual drink, together with the good, than that the Israelites should have done so under the Old Covenant in Moses. And just as neither any impiety on the part of the minister, nor on the part of him who communicateth in the Sacraments, can take away that relation which, by Divine ordinance, the earthly part hath to the heavenly, so neither can such things destroy the union of the parts. Wherefore, the Sacrament remaineth whole and perfect in those parts whereof It consisteth. For the bread and wine of the LORD's Supper be a manifest sign of a heavenly Thing to the wicked as to the good ; as is also Baptism : for just as all who be Baptized with water do not receive the Gift of Regeneration to the making them to be new creatures, yet do they, nevertheless, receive true and perfect Baptism, which consisteth of a visible thing and an invisible Thing ; in that they be dipped in the Blood of CHRIST ; in like manner do those who eat and drink unworthily partake of the Supper of the LORD, true and complete in all Its parts.

The Ark of the Covenant was nothing less the Ark of the Covenant and the testimony of Divine Propitiation

Sacratissimo Sacrario tabernaculi aut templi ; fuit utrobique idem Sacramentum, nulla sui parte diminutum. Mihi vero non magis absurdum videtur, Carnem Christi ab impio vere in Sacramento manducari quam ab impiis Eli filiis Dei Arcam attrectari et bajulari potuisse, aut in templum Dagonis a Philistæis introduci, et illic juxta idolum collocari, aut quam Filium Dei a Juda proditore osculari, et a peccatoribus crucifigi.

Constat inter theologos Sacramentum esse visibilem quemdam sermonem ; proinde nemini mirum videri debet si Sermonis Dei retineat naturam. Auditur eadem Evangelii prædicatio pariter ab impiis Dei contemptoribus et a piis fidelibus, de qua Paulus ait, Quod “ Potentia Dei sit ad Salutem omni credenti : ” sed quia in illis qui non credunt, efficax ad Salutem non est, idcirco non desinit esse Evangelium quod naturâ suâ est. Nemo dicet non fuisse auditum Evangelium ab incredulo, qui Illud interius fidē non percepit. Minister Evangelii utrisque spiritus et vitæ minister est, non litteræ et mortis ; quamvis in incredulis nihil aliud operetur quam littera. Rei natura spectanda est ut de Ipsa quis recte judicet, non hominum improbitas et malitia. Lex absolutam justitiam hominibus mandat, Evangelium gratiam et misericordiam Dei resipiscentibus nunciat. Lex minatur mortem, Evangelium offert vitam. Fides aut incredulitas auditorum neutrius naturam mutat. Quod pari successu eadem Evangelii Doctrina non auditur ab omnibus, culpa eorum accidit qui audiunt, non Evangelii. Idem verbi Dei minister idem omnibus nunciat. Paulus ad Cor. de Evangelii prædicatione scribit :¹ “ Christi bonus odor

¹ 2 Cor. ii. 15.

when it was in the Temple of Dagon, than when it was in the Holiest of Holies, in the Tabernacle, or the Temple. It was everywhere the same Sacrament; in no part It suffered loss. And, in my judgment, it appeareth nothing more strange that the Flesh of CHRIST be verily eaten in the Sacrament by the wicked, than that the Ark of God was handled and borne by the wicked sons of Eli, or carried into the Temple of Dagon by the Philistines, and there set side by side with the Idol: or, again, than that the Son of God was kissed by the traitor Judas, and nailed to the Cross by sinners.

Divines agree that a Sacrament is, as it were, the Word, made visible; wherefore, no man ought to wonder if It cometh under the same conditions as the Word of God. Now, the same preaching of the Gospel, of which Paul saith, that "It is the Power of God unto Salvation to every one that believeth," is heard by the wicked and despisers of God, by the good and faithful, alike. But since in those who believe not It doth not work unto Salvation, It doth not therefore cease to be that Gospel which It is in Its own nature. No man can say that the Gospel hath not been heard by the unbeliever, though the same hath not received It into his heart by faith. The Minister of the Gospel is to both alike the Minister of the Spirit and Life, not of the letter and death; although in the unbelieving, nothing worketh save the letter. What we be bound to look to, if we would come to a right understanding, is the nature itself of the thing before us, not the wickedness and evil dealings of men. Now the Law demandeth of man absolute righteousness, the Gospel bringeth the glad tidings of the grace and mercy of God to all who repent. The Law threateneth death: the Gospel offereth life. The belief or the unbelief of those who hear, changeth the nature neither of the one nor of the other. That the same Doctrine of the Gospel be not heard with equal profit by all, this happeneth by the fault of those who hear, not of the Gospel itself. The same minister of the Word of God declareth the same thing to all. Paul writeth¹ to

¹ 2 Cor. ii. 15.

sumus in iis qui servantur et in iis qui pereunt; his quidem odor mortis ad mortem, illis vero odor vitæ ad vitam.” Quid mirum si Sacramentum in quo tanquam visibili verbo Christi Corpus et Sanguis defertur ad manus et ad os impii, non meliorem effectum sortiatur quam ab infideli perceptus Dei Sermo auribus? Certum est: Quisquis ederet Panem hunc aut biberit hoc Poculum Domini indigne, reum teneri Corporis et Sanguinis Domini; quod non discernat Corpus Domini. Augustinus:¹ “Sicut enim Judas cui buccellam tradidit Dominus non malum accipiendo, sed male accipiendo, locum in se diabolo præbuit; sic indigne quisque sumens Dominicum Sacramentum non efficit ut quia ipse malus est malum sit; aut quia non ad Salutem accipit, nihil acceperit. Corpus enim Domini et Sanguis Domini nihilominus erat etiam illis quibus dicebat Apostolus, Qui manducat indigne iudicium sibi manducat et bibit.” Causa propter quam indigne manducare et bibere censentur qui seipsos ante non probant, ac ita sibi condemnationem manducant et bibunt, tollere mihi videtur debere omnem controversiam; illa enim est quod non discernant Corpus Domini. Unde inferri recte puto Corpus Domini cum pane Sacramentaliter ipsis fuisse traditum. Id esse consequens indicavit Augustinus: hodie plerique negant. Ad tropum confugiunt quo disputant panem nudum nomine Corporis significari. Tropum admitto, sed nudum panem Corporis posse nomen retinere nego. Pani Corporis nomen non datur, nisi quatenus est Corporis Sacramentum, quod

¹ Apud Prosp. Lib. Sent.

the Corinthians, of the preaching of the Gospel: "For we are a sweet savour of CHRIST in them that are saved, and in them that perish: to the one we are the savour of death unto death, and to the other the savour of life unto life." What wonder then that the Sacrament—in which, as it were, in the Word made visible, the Body and Blood of CHRIST be borne to, and placed in, the hands and the mouths of the wicked—should have no better effect than the Word of GOD when taken in by the ear of the unbeliever? This is certain: "Whosoever shall eat this Bread and drink this Cup of the LORD unworthily, shall be guilty of the Body and Blood of the LORD;" because he doth not "discern the LORD's Body." Augustine saith:¹ "For as Judas, to whom the LORD gave the sop, allowed the devil to enter into him, not by receiving what was bad, but by receiving what he received badly; just so, any one taking the Sacrament of the LORD unworthily, doth not, because he is himself evil, make the Sacrament evil, nor can it be said that because he doth not receive unto salvation, that therefore he hath received nothing; for the Sacrament was nevertheless the Body of the LORD and the Blood of the LORD, even to those of whom the Apostle said, 'He who eateth and drinketh unworthily, eateth and drinketh damnation to himself.'" The very reason for which they be held to eat and to drink unworthily, who do not first approve themselves to GOD, and so eat and drink their own condemnation, appeareth to me to remove every possible ground of controversy upon the matter: for the cause assigned is this: that they *discern not the LORD's Body*. Whence I consider the inference to be rightly drawn, that the Body of the LORD had been given Sacramentally to these very persons, together with the bread. Augustine hath indicated that this is the true conclusion: in our days there are not a few who deny it. They take refuge in a figure, and under this they contend that the bare bread be signified by the name of the Body. I allow the figure, but I deny that bare bread can retain the name of the Body. The name of the Body is not given to the

¹ In Prosp. Book of Sentences.

mihi non posse negare qui aliud sentiunt sufficit. Nam fixum atque immotum hoc mihi est, panem sine Carne Christi non esse Sacramentum Carnis Christi. Itaque qui illum Panem non discernunt, contumelia Corpus Domini afficiunt. Eundem Sacramentalem Panem Qui aliis sit Corpus Domini, aliis non sit, tradi, non minus absurdum est, quam si quis dicat de bonis et malis Christianis, simul eadem aqua Baptizatis, et ab eodem ministro, alios tinctos fuisse Sanguine Christi, alios minime : et de Arca fœderis, non fuisse Testimonium et Propitiatorium ; et Deum non sedisse super Cherubin æque in templo Dagonis, sicut in Sancto Sanctorum, et reprobos Israelitas in mari et nube simul cum piis sub Mose non fuisse Baptizatos, neque eandem Spiritualem escam comedisse et eundem Spiritualem potum non bibisse. Sacramenta hæc externa fuerunt semper sibi similia et eadem, quamvis diversos effectus sortirentur, et aliis salutem, aliis exitium adferrent. Hinc intelligitur Corpus Domini offerri impiis in Sacramento ac percipi, quantum ab homine visibiliter, et (ut ita loquar) Sacramentaliter, percipi in hac vita potest. Idem (inquam) Sacramentum totum, nulla sui parte diminutum, est in ore omnium bonorum et malorum : eadem res externa æque sacra et divina cum interna et cœlesti Re, id est, Christi Carne et Sanguine, offertur, et recipitur, a piis pariter ac ab impiis. Ab eadem Arca percussio Ozæ et benedictio Obededonis totiusque familiæ ipsius profecta est. Ozæ temeritatem idem Dominus ultus est qui pietatem Obededonis remunerare dignatus est.¹

¹ 2 Sam. vi.

bread, except so far as it be the Sacrament of the Body ; and it is enough for me, that they who differ from me in this matter, cannot possibly deny this. For, in my judgment, this is a certain and established principle of the Faith, that the bread without the Flesh of CHRIST is not the Sacrament of the Flesh of CHRIST ; therefore, they who discern not that bread, do dishonour to the LORD's Body.

It were equally contrary to reason to say that the same Sacramental bread given, be to some the Body of the LORD, and to others not the Body of the LORD, as if any one were to say of good and bad Christians Baptized at the same moment, in the same water, and by the hands of the same Minister, that the one be dipped in the Blood of CHRIST, and the other not. And to say of the Ark of the Covenant that it was not the Testimony, and the Propitiatory ; and that God did not sit above the Cherubim, just as much in the Temple of Dagon as in the Holy of Holies : and that the reprobate Israelites were not baptized unto Moses in the cloud and in the sea together with the good, and that they did not eat the same Spiritual meat and did not drink the same Spiritual drink. These outward Sacraments were always like unto themselves, and the same, although they produced diverse effects, and brought health to one, destruction to the other. Hence then we gather that the Body of the LORD be given to the wicked in the Sacrament, and be partaken of, so far as It can be partaken of visibly and, so to speak, Sacramentally, by man in this life. I say that the same Sacrament, the whole Sacrament, robbed of no part of itself, is in the mouth of all, good and bad ; the same outward thing equally sacred and Divine in all cases is, together with the inward and Heavenly Thing, that is, the Flesh and Blood of CHRIST, given to, and received by, the good and the bad alike.¹ From the same Ark came the smiting of Uzzah and the blessing of Obed-Edom, and of his whole family. The same LORD avenged the rashness of Uzzah, Who was graciously pleased to recompense the piety of Obed-Edom.

¹ 2 Sam. vi.

Non sunt audiendi qui in Eucharistiæ Sacramento Christi Carnem et Sanguinem tantum esse in signo disputant. Significatione sola non perficitur Sacramenti Sanctitas; testatur enim rei significatæ Sanctam Præsentiam signum. Qui Eam tollit, simul etiam Sacramenti Sanctitatem tollit. Neminem orthodoxorum audiavi qui negaret Sacramentum perceptum ab hypocrita esse Sanctum. Quæro unde illa sit Sanctitas? quando Dominus in rubo inflammato apparens Moſen ſolvere calceamenta ſua jussit quod locus in quo ſtabat terra Sancta eſſet, Præſentia Ipius Jehovah locum illum Sanctificabat, non ignis. Quando Deus tradidit Legem in Monte Sina, Præſentiâ Suâ ſingulari montem totum Sanctificavit, adeo ut nemo propius ad montem potuerit ſine vitæ periculo ascendere. “Quamvis¹ non accedamus ad contactum montem et immensum ignem, et caliginem et procellam, tubæque ſonitum,” &c., “adeo terribile erat viſum quod apparebat ut Moſes dixerit, Expavefactus ſum et tremebundus; ſed accessimus ad montem Sion,” &c., “ad Novi Testamenti Conciliatorem Jeſum, et ad Sanguinem Aſperſionis meliora loquentem quam loquebatur ſanguis Abel.” Non idcirco minus Præſens Dominus in Novi Testamenti Sacramentis adesse credendus eſt, quia Se nobis magis clementer exhibet quam olim Patribus in rubo, in Monte Sina, aut in Tabernaculi Sanctuario, in quo Arca collocata erat. Quod loci tanta fuit Majestas et tanta Sanctitas, ut nemini adire locum illum² fas eſſet niſi ſummo ſacerdoti ad eam rem prius ſanctificato, idque tantum ſemel in anno cum ſanguine, ſigna non effecerunt Divinæ miſericordiæ, ſed Ipius Dei Præſentia. Similiter

¹ Heb. xii. 22.² Ex. xxiii.

Their arguments are of little value who contend that the Flesh and the Blood of CHRIST be in the Sacrament of the Eucharist by signification only. The Holiness of the Sacrament is not made by signification. The sign itself testifieth the Holy Presence of the Thing signified. He who taketh away that Presence, taketh away together with It the Holiness of the Sacrament. I know of no single orthodox divine who hath denied that the Sacrament when partaken of by the hypocrite be Holy. Now I ask, whence cometh that Holiness? When the LORD, appearing in the burning bush, bade Moses loose the shoes from off his feet, for that the place whereon he stood was Holy ground, it was the Presence of JEHOVAH Himself which made that place Holy; it was not the fire. When God delivered the Law upon Mount Sinai, it was by His own especial Presence that He made Holy the whole mountain, so that no one could draw near to the mountain without danger of life. Now, although we be "not come to the mount which might be touched, and the illimitable fire, and the darkness, and the tempest, and the sound of the trumpet—and so terrible was the sight that Moses said, I exceedingly fear and quake—but have come to the Mount Zion, to JESUS, the Mediator of the New Covenant, and to the blood of sprinkling, which speaketh better things than that of Abel;"¹ though all this be true of us, the LORD is not therefore to be believed to be the less Present in the Sacraments of the New Testament, because He exhibiteth Himself to us therein more compassionately, than in old time to our fathers in the burning bush, in Mount Sinai, and in the Sanctuary of the Tabernacle in which the Ark was placed. Now it was not the signs of God's mercy, but the Presence of God Himself which caused the Majesty and Holiness of that place to be so exceeding great that no man might approach that place² except the High Priest, who was first hallowed for that express purpose, and that once only in the year, with Blood. In like manner, in the Sacrament of the Eucharist, it is not the signification alone of the

¹ Heb. xii. 22.² Ex. xxiii.

in Sacramento Eucharistiæ, significatio sola Corporis et Sanguinis Salvatoris nostri non sanctificat Sacramentum, sed Ipsius Realis Præsentia. Nam in Pane et Vino non minor Dei Servatoris nostri Præsentia, non minor Gratia, non minor Sanctitas, quam fuit olim aut in Arca fœderis, aut in rubo, aut in Monte Sina, aut in Sanctuario, in quibus Deus Præsentiam Suam visibilibus testimoniis testatus est; proinde Illa est nobis omni reverentia et pietate colenda. Impietas eorum qui Sacramenta male tractant distribuendo aut sumendo, sanctitatem non adimit Sacramentis. Recte Augustinus:¹ “Memento ergo Sacramentis Dei nihil obesse mores malorum hominum quin illa vel omnino non sint vel minus Sancta sint, sed ipsis malis hominibus, ut hæc habeant ad testimonium damnationis, non ad adjutorium Sanctitatis.” Confirmat hanc sententiam nostram illud etiam quod apud Paulum legimus:² “Poculum benedictionis cui benedicimus nonne Communio Sanguinis Christi est? quoniam unus Panis et unum Corpus multi sumus; nam omnes unius Panis sumus participes.” Hæc Paulus indefinite loquutus est, ad eos enim qui iudicium sibi edebant et bibebant; quamvis unum Corpus cum piis non essent, respiciens ad id quod esse debebant, non quod erant. Sacramentalis Gratia cujus pii tantum sunt participes, ad ipsos integri Sacramenti suspensionem non restringit; sic enim (ut diximus) tantum bonis Sacramenta essent Sacramenta. Augustinus de hac re ait:³ “Multi qui non sunt ex nobis accipiunt nobiscum Sacramenta, accipiunt nobiscum Baptismum, accipiunt nobiscum Quod norunt fideles, Benedictionem, Eucharistiam, et

¹ Cont. Lit. Pet.

² 1 Cor. x. 16.

³ In I. Epist. Joan. Tract. 3.

Body and Blood of our SAVIOUR which sanctifieth the Sacrament, but the real Presence of HIMSELF. 'For there is no less a Presence of GOD our SAVIOUR in the Bread and Wine, no less a Grace, no less a Holiness, than there was in old time in the Ark of the Covenant, in the burning bush, on Mount Sinai, in the Sanctuary. In all which God attested His Presence by visible testimonies: wherefore that Presence is to be worshipped by us in all reverence and in all piety. The impiety of those who handle the Sacraments wickedly, whether in giving or in taking them, doth not take away from the Sacraments their Holiness. Augustine saith very well upon this matter:¹ "Remember therefore that the manners of wicked men have no power to harm the Sacraments of God; to cause them either not to be at all, or to be less Holy; but that they harm wicked men themselves in that they have these Sacraments for a testimony of their damnation, not for a help to Holiness." What we read too in the Apostle Paul establisheth this our judgment:² "The Cup of Blessing which we bless, is it not the Communion of the Blood of CHRIST? The Bread which we break, is it not the Communion of the Body of CHRIST? for we being many, are one Bread and one Body, for we are all partakers of That One Bread." Paul speaketh these words without limit, for he addresseth them to those who eat and drink damnation to themselves, although these be not one Body with the good; for he hath regard to that which they ought to be, not to that which they are. The Grace of the Sacrament of which the good only be partakers, this doth not restrict to them the receiving of the entire Sacrament; for thus, as we have said before, Sacraments would be Sacraments to the good only. Augustine saith upon this point:³ "Many who are not of us receive the Sacraments together with us; receive together with us Baptism; receive together with us That of Which believers have knowledge; the Blessing; the Eucharist, and whatsoever there be in the holy Sacraments: they receive together with us

¹ Against Letter of Pet.² 1 Cor. x. 16.³ On 1 Epist. John. Tract 3.

quidquid in Sacramentis sanctis est. Ipsius Altaris communicationem accipiunt nobiscum, et non sunt ex nobis." Doctissimus ille veterum Patrum Augustinus ait "Quidquid in Sacramentis est, eos qui ex nobis non sunt accipere," quod de virtute et gratia Sacramenti intelligi dictum non potest, quam malos percipere nemo sanus unquam affirmavit, sed de Carne et Sanguine Domini, sine quibus panis et vinum Sacramenta esse intelligi non possunt. Par enim est ratio hujus Sacramenti et Baptismi, quem qui extra veram fidem accipit, nihil accepisse dici non potest, quamvis Regenerationis Gratiam non acceperit. Si nihil præter aquam acciperet malus, ad veram fidem postea conversus iterum Baptizandus esset; sed quia susceptus Baptismus in eo integrum et indelibile Sacramentum fuit, postea non iteratur. Iteratio enim cum injuria prioris illius conjuncta est Sacramenti, tanquam fuerit nullum. Sacramentum Eucharistiæ malos sumere nemo theologus negat; recipiunt igitur quicquid ad Sacramenti, (ut ita loquar,) *obolam* pertinet, et (ut Augustini verbis utar) "quicquid in Sacramentis sanctis est;" hoc est, quicquid necessarium est ut externum elementum sit Sacramentum.

Quod crebro omnium nostrorum ore jactatur discrimen ex Augustino inter "Panem Dominum" et "panem Domini," et alios edere "Panem Dominum," alios tantum "panem Domini," non probat ambas Sacramenti partes, hoc est, panem et Corpus, vinum et Sanguinem, in Sacramento ab hypocritis Sacramentaliter non percipi. Divus Augustinus de Pane cœnæ Dominicæ, illo sensu quo citan-

the Communion of the Altar itself; and yet are they not of us." See how the most learned of all the ancient Fathers, Augustine, saith: "Whatsoever there be in the Sacraments, those receive who are not of us." Now this cannot be understood to be said of the Virtue and Grace of the Sacrament; for no man in his senses hath ever affirmed that the bad receive this; but it is to be understood of the Flesh and Blood of the LORD, without which the bread and the wine cannot be understood to be Sacraments at all. The account of this Sacrament is one with that of the Sacrament of Baptism: one who receiveth Baptism without true faith can yet not be said to have received nothing, although he hath not received the Grace of the New Birth. For in that case, if the wicked man receive nothing except the water, and he be afterwards converted to the true faith, he would have to be Baptized a second time; but because the Baptism received in his person be an entire and indelible Sacrament, for that reason it is not afterwards repeated. For such repetition cannot be separated from injury done to that former Sacrament, as if it were none at all. In a word, no theologian denieth that the wicked receive the Sacrament of the Eucharist: wherefore they receive whatever appertaineth, so to speak, to the essence of a Sacrament; and to use the words of S. Augustine, "Whatever there be in the holy Sacraments;" that is, whatever be required to make the outward element to be a Sacrament.

There is a distinction very common in men's mouths in these our days, for which S. Augustine is quoted; the distinction between "The Bread, The LORD," and "the bread of the LORD;" and that some eat "The Bread, The LORD," others only "the bread of the LORD." Now this distinction doth not go to prove at all that both parts of the Sacrament, that is, the bread and the Body, the wine and the Blood, be not received Sacramentally in the Sacrament by hypocrites. S. Augustine hath no where any understanding touching the Bread of the LORD's Supper in that sense in which these words be cited against us. It will be plain to any attentive reader that a perverted meaning had been drawn from these words

tur, illa verba nunquam intellexit. Ex verbis illis Augustini attentus lector inveniet perversum sensum fuisse conceptum pro cogitatione quam in animo versabant qui nullo modo credunt Corpus Christi ab impiis in Sacramento posse percipi. Primo notandum est verba prophetæ quæ a Domino citantur, et a Divo Augustino exponuntur, de familiari convictu esse intelligenda, et Dominum non illud respexisse quod in cœna illa facturus erat, sed quod toto tempore Conversationis Suæ Judas cum ceteris Apostolis Ipsi familiaris convictor fuerat. Quæ res cum semper ad conciliandum firmum amorem, etiam apud barbaros gentes plurimum habuerit momenti, de ingratitudine proditoris Sui Dominus conqueritur. Ceteri discipuli ex quotidiano illo convictu fidei et amoris in Dominum quotidiana receperant incrementa, sed adamantinum Judæ cor nullis humanitatis officiis ad diligendum Dominum suum flecti potuit. Et quia Dominum Jesum amare, et in Eo credere, est Dominum Spiritu- aliter manducare, Augustinus dixit pios apostolos in quotidiano convictu edisse "Panem Dominum," Judam vero tantum "panem," id est, cibum, "Domini;" non enim quam suavis esset Dominus gustavit.

Ad illam manducationem quæ per fidem fit, cujus credendo pii discipuli Christi fuerant participes, nondum Sacramento instituto, Capernaitas Dominus hortabatur, quando ad illos aiebat, "Operamini non cibum qui perit, sed qui permanet in vitam æternam;" id est, Manducate Me, Qui Panis sum vitæ Qui de cœlo descendi; sicut post Ipse declaravit. Quia Capernaitæ "panem" quidem "Domini" ederant, sicut et ipse Judas, sed non "Panem

of Augustine,—a meaning conceived to be his according to the predisposition of the minds of those who believe that the Body of CHRIST can in no wise be received in the Sacrament by the wicked.

The first thing to remark is, that the words of the Prophet which be quoted by the LORD, and be expounded by S. Augustine, are to be understood touching the familiar daily living of CHRIST with His disciples; and that the LORD had not reference to what He was Himself about to do in that Supper, but to this, that, throughout all the time of His conversation with His disciples, Judas, together with the other Apostles, had been His own familiar companion. Now, seeing that such companionship as this, even with barbarous people, hath alway had great power to draw close the bonds of love, our LORD here complaineth, in respect thereof, of the ingratitude of His betrayer. The other disciples had received, from that companionship of daily life, daily increase of faith, and love for the LORD; but the stony heart of Judas could not be moved to love the LORD by the power of kindly companionship and conversation. And because to love the LORD JESUS and to believe in Him be Spiritually to eat the LORD, Augustine saith that the believing and loving Apostles, in the companionship of their daily life, ate "The Bread, The LORD;" but that Judas ate only "the bread," that is, the food, "of the LORD;" for he tasted not how sweet the LORD is.

When our LORD said to the people of Capernaum, before the Institution of the Sacrament, "Labour not for the meat that perisheth, but for That which endureth unto eternal life;" that is, Eat Me, Which am the Bread of Life, Who am come down from heaven, as He saith shortly after; He was encouraging them to that eating which taketh place by faith, and of which the true disciples of CHRIST had already become partakers through faith. For since the people of Capernaum had eaten "the bread of the LORD," as Judas had done himself, but not "The Bread, The LORD," He inviteth them, even in the use of their common food, to that eating which doth not only consist in the celebration of the Mysteries of the

Dominum," ad illam manducationem ex communi etiam cibo illos invitat, quæ non tantum in Panis et Vini celebratione Mysteriorum fit, quæ tunc nondum erat, sed per fidem in quavis beneficiorum Dei Gratiâ perceptione fieri potest. Docuit enim illos Dominus verum quendam esse Vitæ æternæ Cibus, Quo qui vescitur nunquam est moriturus, et Illum Cibus imprimis esse quærendum; et inveniri potest¹ in communi cibo, si per fidem, cum gratiarum actione, percipiatur. Omnes nostræ mensæ, corporeus quivis cibus, æternæ Mensæ Panisque coelestis memores fideles facit, ut quando perituro pane vescimur, edamus similiter æternum Panem, Dominum. Quanta suavitate fuerint delibuti Apostoli ex quotidiana Domini consuetudine et mensa communi, quando ora vultusque intuebantur Illius Homini quem tot Reges tot Prophetæ videre et audire expetiverant, quis recenseat? Belluinus homo Judas, ac si tigride natus esset, humanitate Domini sui nihil movebatur. Domino suo argentum ipsi erat suavius. Hic "panem Domini" quidem cum cæteris Apostolis edebat in illo quotidiano convictu; "Panem vero Dominum" per fidem minime. Hinc Augustinus: "Non est ex eis iste qui panem Illius sic edebat, ut super Eum levaret calcaneum suum. Illi manducabant "Panem Dominum," ille "panem Domini." Qui enim manducat indigne, (ait Apostolus,) iudicium sibi manducat et bibit." Hanc Pauli sententiam citando Augustinus videri potest confirmare illorum opinionem qui contendunt "Panem Dominum" et "panem Domini" de Sacramentali diversa manducatione intelligenda. Me autem hoc nihil movet quod allusio quædam sit ad illa D. Pauli verba propter istarum duarum rerum similitudinem; quod ille qui etiam communem panem sine fide manducat, peccati expers non

¹ Sic in MS.; sed quære "posse"?

Bread and Wine, (for these, at that time, had not received their Institution,) but to that which may take place through faith in any receiving of God's blessings by Grace. For the LORD taught them that there be a certain Food unto eternal Life, Which he who feedeth upon shall never die; and that That Food is to be laboured after first of all things, and that It may be found even in the partaking of common food, if this be received through faith, with thanksgiving. Every table that be spread for us, every manner of bodily food maketh believers to be mindful of the Eternal Table and the Bread of Heaven; that so, whensoever we feed upon the bread that perisheth, we may eat, in like manner as they were bidden to eat, the LORD, the Living Bread. Who can tell of how great sweetness the Apostles were partakers in that daily conversation and eating together with the LORD, when they looked upon the aspect and the countenance of THAT MAN Whom so many Kings and so many Prophets had desired to see and hear. Judas (rather of the nature of a wild beast than of a man, and as if he had been born of a tigress,) was nothing moved by the kindness of his LORD. Silver was sweeter to him than his LORD. Wherefore, indeed, he was used to eat "the bread of the LORD," together with the other Apostles, in that daily companionship; but "The Bread, The LORD" Which is eaten through faith, This he never ate. Hence Augustine saith: "He is not of them, who so ate His bread that he lifted up his heel against Him. They ate 'The Bread, The LORD:' he 'the bread of the LORD.' For, saith the Apostle, 'He who eateth unworthily, eateth and drinketh damnation to himself.'" Now, it may appear that Augustine, by citing these words of Paul, confirmeth their opinion who contend that the expressions of Augustine, "The Bread, The LORD," and "the bread of the LORD," are to be understood of a diverse Sacramental eating. But, for my part, I think it of no force that there be in this place a certain allusion to those words of S. Paul, as it was natural there should be, having regard to the likeness of the two things under consideration. Because he who eateth even common bread without faith

sit, iudiciumque etiam sibi aliquo modo manducet : sicut ille qui Sacramentum indigne accipit ; et discrimen quod intercedit, sit tantum gravioris et levioris peccati. Si quis tamen simplicem hanc expositionem non admittat, et contendat utrumque panem, nempe Eucharisticum et communem, quia utriusque particeps Judas fuit, intelligendum, non admodum repugnabo ; sed non concedam per “ panem Domini ” Augustinum intellexisse tantum panem sacramentalem sine Corpore Domini Judam accepisse, quum pluribus in locis diserte affirmet illum cum ceteris Apostolis edisse Corpus et bibisse Sanguinem Domini. Sed illis verbis discrimen constituit inter manducationem internam et Spiritualem piorum discipulorum et externam et tantum Sacramentalem proditoris Judæ. In Joannem Tractat. vi. legimus : “ Num mala erat buccella quæ tradita est Judæ a Domino ? Absit. Medicus non daret venenum. Salutem Medicus dedit. Sed male accipiendo in perniciem accepit.” Apertius idem Pater loquitur contra Fulgentium Donatistam : “ Nam et Judas proditor bonum Corpus, et Simon Magus bonum Baptisma Christi percepit ; sed quia bono bene non sunt usi, mali male utendo deleti sunt. Bonum est Baptisma ; bonum est Christi Sanguis et Corpus ; bona est lex : sed si quis ea legitime utatur.” Apertius D. Augustinus hoc loco et aliis pluribus significare non potuit Judam Corpus Domini comedisse. Adversarii in eodem versantur errore in quo erant Donatistæ ; et hodie sunt nostri temporis Anabaptistæ, qui non credunt integra Sacramenta conferri aut recipi ab infidelibus. Sed quicquid contra Donatistas D. Augustinus disputat de Sacramentis, confutat errorem illorum qui ab impiis tantum panem percipi contendunt in Eucharistia, et tantum aquam in Baptismo.

cannot be said not to sin, and in some wise even "eateth damnation to himself," just as he doth who receiveth unworthily the Sacrament; and the difference between the two be only a difference of a greater or a lesser sin. If, however, any one be disposed not to admit this exposition of Augustine's meaning, simply, as I have put it, and shall contend that both kinds of bread are to be understood, namely the Eucharistic Bread and common bread, because Judas was partaker of both, I shall not object; but what I cannot grant is this, that Augustine intended to say, when he used the words "bread of the LORD," that Judas received *only* the sacramental bread, without the Body of the LORD; because, in many places he affirmeth expressly that Judas ate the Body, and drank the Blood of the LORD, together with the other Apostles. The distinction which he doth establish in those words is that between the inward and Spiritual eating of the believing Apostles, and the outward, and only Sacramental, eating of the traitor Judas. In the Tract on John vi. we read as follows: "Was the sop which was given to Judas by the LORD, *bad*? God forbid that we should say so! No physician would give poison. *The Physician gave health; but, by receiving badly, the receiver received unto his destruction.*" The same Father speaketh even more plainly in his Treatise against Fulgentius the Donatist: "For both Judas the betrayer received the good Body, and Simon Magus received the good Baptism, of CHRIST; but because they used not a good Thing well, they were destroyed in their wickedness for using It ill. Baptism is a good Thing; the Blood and Body of CHRIST are good Things; the Law is good; but, it is added, 'if a man use it lawfully.'" Now, S. Augustine could not signify more plainly than he hath done in this place, and in many others, that Judas ate the Body of the LORD. Our adversaries are in the same error in which the Donatists were; and at this day there be many Anabaptists who do not believe that perfect Sacraments be either given to, or be taken by, the unfaithful. Now, whatsoever S. Augustine disputeth against the Donatists touching the Sacraments, the same confuteth their error who contend that the

Hæc pluribus inculco ut omnes Dignitatem noverint hujus Sacramenti, et admirentur Sanctitatem, Quæ tanta est ut nihil de Illa decedat quando ab indignis aut administratur aut percipitur, nihilque adjiciatur pietate ministri, vel ejus qui Sacramento communicat. Fuit Judæ, ut supra ex Augustino audivimus, proditori Panis Sacramentum Corporis Domini, et Vinum Sanguis Novi Testamenti, sicut ceteris Apostolis; non enim minus ei ab ipso Servatore dictum fuit, "Hoc est Corpus Meum," et "Hic est Meus Sanguis," quam aliis Apostolis. Neque magis absurdum est Judam Corpus Illud quod dabatur Apostolis Sacramentaliter comedisse, quam ipsius pedes ablutos a Domino, et ad osculum Sacri Oris fuisse admissum, quando militibus et tribunis magistratibusque Judæorum Dominum suum tradidit. Aliàs, omnes quæ extant apud Patres reprehensiones impiorum qui indigne Carnem Domini manducabant et Sanguinem bibebant falsæ essent. Theodoretus in 1 Cor. x. : "Illud autem 'Erit reus Corporis et Sanguinis' hoc significat, quod, quemadmodum tradidit Eum Judas, ipsi autem insultarunt et Eum probris et conviciis affecerunt Judæi, ita Eum dedecore et ignominia afficiunt qui Sanctissimum Ejus Corpus immundis manibus accipiunt, et in pollutum et incestum os immittunt," &c. Et Chrysostomus in Epistolam ad Ephesios :¹ "Quomodo comparebis ante tribunal Christi, qui manibus et labiis immundis audes contingere Domini Corpus, et Regem quidem nolles ore tuo foetido deosculari, Regem vero Coeli anima graveolenti oscularis?" Idem Pater alio loco :² "Si ergo Regis hominis vestem nemo temere

¹ Serm. 3.² Hom. 24, in 1 Cor. x.

wicked receive nothing but bread in the Eucharist, and nothing but water in Baptism.

I press this matter at greater length, that all may better understand the Dignity of this Sacrament, and reverence Its Holiness; for this be so great that it suffereth no diminution where the Sacrament be either administered or received by unworthy men : and, on the other hand, admitteth no increase through the piety either of him who ministereth, or of him who communicateth. The Bread was the Sacrament of the Body of the LORD, and The Wine was the Blood of the New Testament, to Judas the betrayer, as to the other Apostles. This we have read above in Augustine. For it was said by the SAVIOUR Himself, nothing less to Judas than to the other Apostles, "This is My Body," and "This is My Blood." Nor doth it do any greater violence to our reason, that Judas should have eaten Sacramentally that Body which was given to the Apostles, than that his feet too should have been washed by the LORD, and that he should have been allowed to kiss His Sacred Face, at the moment when he betrayed his LORD to the soldiers, and the tribunes, and the magistrates of the Jews. If these things were not so, then all that we read in the Fathers of reproof of the wicked who eat and drink unworthily the Flesh and Blood of the LORD, would have nothing whereon to rest. Theodoret in 1 Cor. x. : "The expression 'shall be guilty of the Body and Blood of the LORD' meaneth this, that just as Judas betrayed Him, and the Jews on their part insulted Him, and heaped reproaches and abuse upon Him, so do they do Him dishonour and have Him in scorn, who take His most Holy Body with unclean hands, and put It into a polluted and unhallowed mouth." And Chrysostom upon the Epistle to the Ephesians :¹ "In what guise wilt thou appear before the tribunal of CHRIST, who darest to touch the Body of the LORD with unclean hands and lips? Thou who wouldst not presume to kiss an earthly King with thy fetid mouth, dost thou kiss the King of Heaven with thy filthy soul?" The same Father saith in another place :² "If, therefore, no man would rashly

¹ Serm. 3.

² Hom. 24 on 1 Cor. x.

attingeret, quo pacto omnium Domini Corpus purum et immaculatum, Quod Divinæ Illius Naturæ particeps est, propter Quod et sumus et vivimus, propter Quod portæ inferni fractæ sunt, et cœlorum portæ apertæ, tanta cum ignominia accipiemus?" Istæ locutiones absurdæ essent si Sacramentalis Corporis et Sanguinis Christi participatio communis pariter piis et impiis nulla esset. Male, meo iudicio, absolute negatur impios et hypocritas manducare Carnem vel bibere Sanguinem Domini, quia Spiritualiter et sincera fide id non faciunt. Si illa tantum una edendi Carnem Domini et bibendi Ipsius Sanguinem esset ratio, nec ulla Sacramentalis Carnem manducandi et bibendi Sanguinem a Domino esset instituta, valeret argumentatio. Plures modos manducandi Corpus Domini et bibendi Ipsius Sanguinem, ex Augustino supra demonstravimus. Vere quidem qui in Christo non manent, nec Christus in illis, non manducare Spiritualiter Carnem et bibere Sanguinem Ipsius dicuntur. Inde vero qui se transfert ad Sacramentalem Carnis manducationem, eamque negat impiis possibilem, errat; quia non est eadem utriusque ratio.

Pius consensus in hac re servorum Dei, quos Deus postremis his temporibus excitavit ad restituendam puritatem Christianæ Doctrinæ, cum priscis Patribus, facit ut diutius huic immorer argumento. Martinus Bucerus, sicut supra notavi, toti orbi suis scriptis sæpius testatus est se de Præsentia Corporis et Sanguinis Christi in Eucharistia idem quod D. Lutherus sentire; verbis quidem variare, minime

touch the raiment of a mortal King, how shall we receive the pure and sinless Body of the LORD of all, That Body which is the partaker of His Divine Nature, That Body through which we are and live, That Body through which the gates of hell are broken, and the gates of heaven set open,—how, I say, shall we, in receiving It, do unto It so great dishonour?” Now, all these manners of speaking would be wholly out of place, if there were no Sacramental participation of the Body and Blood of CHRIST, common alike to the good and the bad. And it is an ill conclusion, in my judgment, which denieth simply that ungodly men and hypocrites eat the Flesh and drink the Blood of the LORD, because they do not this Spiritually and in the singleness of faith. If there were but this one way only of eating the Flesh of the LORD, and of drinking His Blood, and that other way—the way, I mean, of eating His Flesh and drinking His Blood Sacramentally—had not been instituted by the LORD, the theory intended in their argument would doubtless be true; but we have demonstrated above from Augustine, that there be more ways than one of eating the Body of the LORD, and drinking the Blood; and while they be truly said not to eat His Flesh Spiritually, and drink His Blood, who do not dwell in CHRIST and CHRIST in them, that man doth err who changeth his ground from the Spiritual, to the Sacramental, eating of the Flesh, and denieth that this too be possible to the ungodly; for he argueth from one thing to another thing, when the nature of the two be not the same.

The godly consent in this matter with the Fathers of the Early Church, of those servants of God, whom God hath raised up in these latter days, to restore the purity of the Doctrine of CHRIST, hath been my reason for dwelling at some greater length upon this portion of my argument. Martin Bucer, as I have noted above, hath often testified to the whole world in his writings, that he is of one mind with Luther touching the Presence of the Body and Blood of CHRIST in the Eucharist. They differ, indeed, in the manner of the expression thereof: they in no wise differ touching the thing which they express. To make this the clearer, I will here subjoin

autem in re. Quod ut magis fiat manifestum, hic Articulos subijciam quibus tam Martinus Bucerus cum suis sociis, quam D. Martinus Lutherus cum suis, subscripserunt, quando Wittenbergæ super hac re pax inita fuit, de qua in Actis cum Cinglianis quod sequitur legimus :¹

“ Audivimus Martinum Buceram suam, et cæterorum qui cum eo ex civitatibus venerant, sententiam de Sacramento Corporis et Sanguinis Christi hoc modo declarare.

“ Fatentur, juxta Irenæi verba, in hoc Sacramento duas esse res, cœlestem et terrenam. Sentiunt igitur et docent cum Pane et Vino Vere et Essentialiter Præsens adesse, exhiberi et sumi, Corpus et Sanguinem Christi. Et quamvis transubstantiationem improbant, nec sentiunt Corpus Christi localiter in Pane includi, vel alioqui corporaliter cum Pane uniri, extra sumptionem Sacramenti ; tamen fatentur et sentiunt Sacramentali unione Panem esse Corpus Christi ; hoc est, sentiunt et credunt, porrecto Pane, simul Præsens esse, et Vere porrigi, Corpus Christi. Nam extra usum et sumptionem, cum panis seponitur et servatur in monstrantiis, aut in processionibus circumgestatur et ostenditur, sicut in Papatu, ibi non sentiunt Corpus Christi adesse.

“ Secundo, sentiunt hujus Sacramenti Institutionem per Christum factam, efficacem esse in Ecclesia Christiana, nec positam esse in dignitate vel indignitate ministri qui Sacramentum porrigit, vel illius qui accipit. Quare, sicut Paulus dicit, etiam indignos Sacramentum manducare, ita sentiunt etiam indignis Vere exhiberi Corpus et Sanguinem Christi, et indignos Vere accipere, cum Institutio et Mandatum Christi Domini servantur. Sed tales accipiunt ad judicium,

¹ Seckendorff, Hist. Luth. iii. 122.

the Articles to which Martin Bucer with his friends, and Martin Luther with his friends, alike subscribed their names, on that occasion when proposals for concord upon this matter were commenced at Wittenburg. Touching this, we read as follows in the proceedings with the followers of Zuinglius:

“We understand Martin Bucer to declare after the manner following, the judgment of himself and of the others, who, together with him, had assembled out of the cities, touching the Sacrament of the Body and Blood of CHRIST.

“I. They confess, according to the words of Irenæus, that there be in this Sacrament two things—a heavenly and an earthly. They hold, therefore, and teach that, together with The Bread and Wine, there be Verily and Essentially Present the Body and the Blood of CHRIST; and while they reject transubstantiation, and hold that the Body of CHRIST be not included in The Bread locally, or, in any other way, be corporally united with The Bread, apart from the taking of the Sacrament, yet they do hold and confess, that by Sacramental union, The Bread is the Body of CHRIST; that is, they hold and believe that, together with The Bread given, there be Present and be Verily given the Body of CHRIST. For, apart from the use and the taking of the Sacrament, when the bread be put aside and reserved in monstrances, or be carried about in processions, and held up to the sight of the people, as it is in the Church of Rome, they do not hold the Body of CHRIST to be Present.

“II. They hold that the Institution of the Sacrament made by CHRIST hath its own efficacy in the Church of CHRIST; and doth not depend either upon the worthiness or unworthiness of the minister who giveth the Sacrament, or of him who receiveth It. Wherefore, as Paul saith that even the unworthy eat the Sacrament, so do they hold that the Body and Blood of CHRIST is Verily exhibited even to the unworthy, and that the unworthy Verily receive It, whensoever the Institution and Command of CHRIST the LORD be observed. But that all such re-

sicut Paulus inquit, quia abutuntur Sacramento, cum sine vera pœnitentia et sine fide accipiant. Ideo enim Institutum est, ut testentur Gratiam et beneficia Christi sumen-
tibus applicari, et Vere Corpori Christi inseri, et Sanguine Ejus ablui eos qui pœnitentiam vere agunt, et fide in Christum se consolantur.

“Cum autem hoc tempore pauci nostrum convenerint, et ad cæteros etiam concionatores et magistratus utrinque referri hanc causam necesse sit, nondum concludere hanc concordiam possumus priusquam ad cæteros etiam retulerimus. Cum autem hi omnes fateantur se idem sentire, et docere in omnibus Articulis velle quod in Confessione et Apologia Principum Evangelicorum expositum est, summopere cupimus et optamus ut concordia erigatur. Quod si cæteri ex utraque parte hunc etiam Articulum sibi placere ostendent, plane confidimus firmam et durabilem concordiam inter nos constitutam iri.

“Subscripserunt,

Wolfgangus Capito,	Mattheus Aulberus,
Martinus Bucerus,	Johannes Schradinus,
Martinus Frechtus,	Martinus Lutherus,
Jacobus Ottherus,	Caspar Cruciger, ¹
Gervasius Scholasticus,	Johannes Bugenhagius,
Johannes Bernardi,	Philippus Melancthon,
Bonifacius Lycosthenes,	Justus Menius,
Wolfgangus Musculus,	Fridericus Myconius.”
Martinus Germani,	

Quid autem tam sanctam pacem, tam utilem, tam necessariam Ecclesiis Christi impediverit; quinam eam remorati sint, nescio. Ipsi Deo peccati sui reddent rationem. “Væ mundo a scandalis.” Illa quæcumque ab eo

¹ In the edition of Luther's works, 4to. Halle, 1740-53, vol. xvii. col. 2529, the name of Justus Jonas comes between those of Luther and Cruciger. (Note by Translator.)

ceive unto condemnation, as Paul saith, because they abuse the Sacrament, in that they receive It without true repentance and without faith. For the Sacrament was Instituted to this end, that men should testify that the Grace and benefits of CHRIST be applied to those who take It; and that those be Verily engrafted into the Body of CHRIST, and be washed with His Blood, who do truly repent and amend, and have their consolation by faith in CHRIST.

“Now, since few of our friends have come together at this time, and it be necessary to refer this matter to other preachers of the Word and to others in authority, on both sides, we are unable finally to conclude this our agreement, until such time as we have so referred it. But seeing that all who be present here, confess that they be of one mind, and that their desire is, upon all points of faith to teach that which is set out in the Confession and Apology of the Evangelical Princes, we most earnestly desire and pray that an universal agreement may be established; and if the others on either side shall show that the present Article of Faith hath their assent, we do nothing doubt but that a firm and lasting peace will be established amongst us.

“Wolfgangus Capito,	Mattheus Aulberus,
Martinus Bucerus,	Johannes Schradinus,
Martinus Frechtus,	Martinus Lutherus,
Jacobus Ottherus,	Caspar Cruciger,
Gervasius Scholasticus,	Johannes Bugenhagius,
Johannes Bernardi,	Philippus Melancthon,
Bonifacius Lycosthenes,	Justus Menius,
Wolfgangus Musculus,	Fridericus Myconius.”
Martinus Germani,	

I know not what that may have been which stopped the way of a peace so holy, so useful, so necessary to the Churches of CHRIST. I know not who they were who have hindered that peace. Assuredly shall they give account unto God of this their sin. “Woe unto the world because of offences!” For my part, I would have all that swept away which hath at any time been alleged

tempore contra hanc concordiam disputata sunt abolenda iudico, et ad hos Articulos revocanda. Doctores huic pacificationi repugnantes non alio loco habendi sunt quam schismaticorum, quibus Ecclesiarum dissidia fovere ludus est, et citius cœlum terræ misceri sinent, quam de placitis suis vel latum unguem discedant.

Piæ memoriæ Martinum Bucerum post hanc pacificationem nihil puduit in suis Enarrationibus in Quatuor Evangelistas, quæcumque contra Lutheri sententiam ei in fervore disputationis de hac re exciderant retractare. Ipsius verba, ut extant Epistola ad Reverendum Patrem D. Edoardum Foxum, Episcopum Herephordensem, hic subjienda iudicavi.

“Nunc paucis respondebo iis, qui hoc meum retractandi consilium parum probant, vel etiam calumniantur.

“Præcipua querela est, me a luculentiore et certiore ratione, de Sacro Ministerio, et maxime de Sacramentis, propter homines deficere ad obscuriorem et incertiorem, mallent quidam dicere impiam. Ad hanc querelam respondeo: Solam Scripturam Dei, lucem veræ intelligentiæ, et veram certitudinem in hisce rebus in Se continere, et nobis impertire: nulla enim sapientia carnis valet ad hæc Mysteria Regni Dei pertingere. Tum ergo maxime luculenter et perspicue, et certo de his Fidei rebus loquemur, cum loquemur ad regulam formamque Scripturarum.

“Jam in Illa Dominus diserte dicit: ‘Evangelium Suum esse Virtutem ad Salvandum omni credenti;’ Baptisma ‘Lavacrum Regenerationis;’ Eucharistiam ‘Communionem Corporis et Sanguinis Sui;’ Suos ministros ‘ligare et solvere,’ ‘peccata retinere, et remittere.’ Cur

against the proposed peace : I would have all such allegations tested by the above Articles. As for those teachers who set themselves against this pacification of the Church, they are to be regarded in no other light than as schismatics, who make a sport of fomenting and encouraging the disagreements of the Churches, and who would rather see heaven and earth in one common ruin, than depart so much as one hair's breadth from their own private interpretation.

After this proposal for pacification, Martin Bucer of pious memory was nothing ashamed to retract in his "Enarrations upon the Four Evangelists," whatsoever had fallen from him upon this matter, in the heat of discussion, against the judgment of Luther. I have thought it well to set down here his own words, as they are found in his letter to the Reverend Father in God, Edward Fox, Bishop of Hereford :

"I will now proceed to make some brief answer to those who are opposed to any such retractation on my part, or who go so far as to assign untrue grounds thereof.

"Their chief complaint is this, that, to please men, I have forsaken a system clear and safe, and have embraced one filled with obscurity and uncertainty in respect of the Sacred Ministry, and especially in respect of the Sacraments : a system which, if some were to say what is in their mind, they would call ungodly.

"My answer is this ; that the Scripture of God alone containeth within Itself, and imparteth to us, the light of true understanding, and of a true assurance in respect of all such matters. For the wisdom of the flesh hath no power to attain unto these Mysteries of the Kingdom of God. We shall therefore speak most clearly and most plainly, and with the greatest assurance, touching these matters of Faith, when we speak after the rule and fashion of the Scriptures.

"Now, in Scripture, the Lord saith expressly that 'His Gospel is Power unto Salvation to every one that believeth ;' that Baptism is the 'Washing of Regeneration ;' that the Eucharist is 'the Communion of His Body and His Blood ;' that His ministers 'bind and

non ergo et nos ita loquamur? Dominus cum Sacram Cœnam institueret, discipulisque panem et vinum præberet, dicebat, 'Accipite, comedite et bibite, hoc est Corpus Meum, hoc¹ Sanguis Meus.' Hæc Domini Verba qui fide considerat, numquid clarissime videat, Dominum non solum panem et vinum, sed cum Pane et Vino, Suum Corpus et Sanguinem Suum, Idque Corpus, et Eum Sanguinem præbuisse, Quæ pro nobis immolavit in Cruce; hoc est, Seipsum Verum Vere, eoque Substantialiter, Ipsum, scilicet, non pro Se signum aliquod? hoc enim valet adverbium hoc (Substantialiter) quo nonnulli frustra offenduntur.

"Si vero adest et nobis Dominus in Cœna nostra, præbetque Se nobis tam Vere quam Se præbebat Apostolis, qui non et credamus et dicamus cum Paulo: Panis Quem et nos frangimus, Calix ad Quem et nos gratias agimus, Communicatio est, non panis modo et vini, sed Ipsius quoque Corporis et Sanguinis Domini? Et, cum Sancta Eucharistia hæc est, debet in Ecclesia ita ut Eam Dominus instituit administrari: Quis fidem habens Verbis Christi sentire aut dicere aliud queat, quam semper, dum Sancta Eucharistia, ita ut Dominus Eam instituit, celebratur, cum pane et vino Ipsum Domini Corpus et Sanguinem dari, et exhiberi omnibus qui hoc Sacramentum sumunt? Quid enim velit minister Christi hic facere aliud, quam quod facere eum Dominus jussit? Jam quia fallere Deus non potest, et actionem Ecclesiæ Suæ Sua Institutione nitentem ratam habet, quis dubitet omnes eos integrum etiam Sacramentum assumere, qui Verbis Domini et Institutioni fidem accommodantes, nulloque ea pravo

¹ Sic in MS.

loose,' 'retain and remit sins'. Wherefore then are we not to say even the same? The LORD when He Instituted the Sacred Supper, and gave to His disciples Bread and Wine, said, 'Take, eat and drink: This is My Body, This is My Blood.' Whosoever considereth by faith these Words of The LORD, doth he not perceive very clearly that The LORD hath not given bread and wine only, but, together with Bread and Wine, His Body and His Blood, —That Body and That Blood which He offered for us upon the Cross: that is, hath given His Living Self, Verily, and therefore Substantially. His very Self, I say, not any sign in His place; for this adverb 'Substantially,' wherewith some are without cause offended, conveyeth thus much.

"Now if The LORD be Present to us in our observance of His Supper, and giveth Himself to us as Verily as He gave Himself to the Apostles, wherefore are we not to believe and to affirm with Paul, 'The Bread which we too break, the Cup for which we too give thanks, is the Communion, not of bread and wine only but, of the Very Body and Blood of The LORD?' And since the Holy Eucharist be This, it requireth that It be administered in the Church, even as The LORD hath Instituted It.

"Who is there that believeth the Words of CHRIST, and can think or say anything else but this; that, through all time, whensoever the Holy Eucharist be celebrated according to the Institution of The LORD, together with the Bread and Wine, the Very Body and Blood of The LORD be given and exhibited to all who do take this Sacrament. For what may the minister of CHRIST do herein other than that which The LORD hath bidden him to do? Now since God cannot deceive, and since He ratifieth the action of His Church, which resteth upon His own Institution, who may doubt that all those who do so far believe that they reject not the Words and the Institution of The LORD, and do not in any wise deprave or pervert the meaning of those Words, do take unto themselves the Sacrament; the Sacrament whole and entire; even although, not discerning the Body and the Blood of The

sensu pervertentes, sumunt Sacramentum : etiam si Corpus et Sanguinem Domini non dijudicantes, reos se interim faciant Corporis et Sanguinis Domini, ac inde Cibo hoc Vivifico non fruantur ad Vitam, ad Quod tamen illis hæc omnia exhibentur ? D. Œcolampadius certe scribere haud dubitavit : ‘ Qui credit, etiam fide mortua, Christum Filium Dei, et Mariæ, pro nostra Reconciliatione, et Vivificatione mortuum, et testatur hoc Sacramento se Id credere, illi utique Verum Corpus Christi est in Sacramento Altaris. Nam et ipse sublevat sensus, tametsi Gratiam et Virtutem non assequatur.’ Hæc ille.

“ ‘ Sublevat,’ inquit, ‘ et ipse sensus ;’ id est, non id solum amplectitur quod oculis apparet, quod manus tangit, et os sumit : sed Id quoque spectat et agnoscit, Quod Verba Domini promittunt et offerunt. In his quid obscuri, quid abhorrens a sana intelligentia, credentis duntaxat ? Etenim cum diserte præterea testamur, nos non ponere ullam naturalem Christi cum Pane unionem, nullam localem inclusionem, nullam etiam extra usum Sacramenti durablem permanentiam ; cum Christum in Sua Cœlesti Gloria relinquimus, et in conditionem hujus seculi nullatenus detrahimus, solaque fide Præsentem hic cerni confitemur : cum denique nunquam non inculcamus, eos sibi sumere judicium qui hoc Sacramentum sine vera in Christum fide sumunt : quid, obsecro, a nobis statuitur, quod vel Veritati humanæ naturæ in Christo, vel Ejus Glorificationi, vel denique veræ solidæque fiduciæ in Christum aliquid detrahat ? Si qui carnales nullam sustinent Præsentiam Domini animo complecti, nisi quæ Christum quasi cœlo detrahat, et Pane includat localiter, vel alias in conditionem hujus seculi a Cœlesti Sua Gloria

LORD, they do, at the very time, make themselves to be 'guilty of the Body and Blood of The **LORD**,' and so enjoy not 'unto Life' the Life-giving Food, though it be 'unto Life' that all these Things be exhibited unto them. **CECOLAMPADIUS**, we know, hath not scrupled to say : 'He who believeth, even with a dead faith, that **CHRIST** The **SON** of **GOD**, and of **MARY**, hath died for our Reconciliation, and restoration unto Life, and who testifieth that he believeth This by his use of the Sacrament, to that man assuredly the Very Body of **CHRIST** is Present in the Sacrament. For even this man putteth away the carnal sense, although he attaineth not unto the Grace and Virtue of the Sacrament.' Thus far **CECOLAMPADIUS**.

" 'Even this man,' he saith, 'putteth away the carnal sense;' that is, he embraceth not only that which appeareth to the eyes, which his hand toucheth and his mouth taketh ; but he hath respect also to That Which the Words of **GOD** do promise and offer. Now in words like these what is there that is dark, what is there that doth violence to the sound understanding at least of him that believeth ? For since we be careful expressly to declare that we affirm no natural union of **CHRIST** with the Bread, no local inclusion, no abiding continuance of Him apart from the use of the Sacrament ; since we leave **CHRIST** in His Heavenly Glory, and in no respect bring Him down to the relations of this mortal life, but confess that it be by faith only that He be discerned to be Present here ; since, finally, we be most careful throughout to press the point, that those who take the Sacrament without true faith in **CHRIST**, do take condemnation unto themselves, what, I ask, do we affirm which detracteth either from the truth of the human nature in **CHRIST**, or from His state in Glory, or lastly, from a true and firm faith and confidence in Him ? If there be carnally-minded men who contend that the understanding cannot embrace any Presence of The **LORD** unless it be that which, as it were, bringeth **CHRIST** down from heaven, and includeth Him locally in the Bread, or which after any other manner thrusteth Him down from His Heavenly Glory into the estate of this

detrudat, quid hoc ad Ecclesiam Christi? cur ob id corrigenda sit Lingua Spiritûs Sancti? Quid hinc causæ, ut ideo negemus Christum Se nobis in Sacra Cœna Vere sistere, et manducandum exhibere? Quin docemus istos, ut cogitent Gloriam Cœlestem, in qua regnat Christus, sic habere, ut nec oculus Eam videre, nec auris audire, aut cor nostrum intelligere queat. Sacra vero Cœna¹ esse actionem et rem fidei, negotium Novi Testamenti, Mysterium Regni Cœlorum, Quod limitibus prædicamentorum, aut ullis legibus rationis nostræ minime includitur? Quare repudiandæ hic sunt istæ cogitationes, de mutatione aut inclusione locorum, et omni conditione hujus seculi: et credendum simpliciter Domino, jubenti nos Suum in Sacra Cœna accipere Corpus et Sanguinem: credendum Apostolo, affirmanti fractionem hanc Panis et Calicis Communionem esse Corporis et Sanguinis Domini: ad Id quidem, ut Dominus Jesus magis magisque in nobis Vivat, et nos in Illo: ut fide in Ipsum roboremur, studio Ejus amplius accendamus. Attamen si nos Eum sic complecti negligamus, verax nihilominus Ipse manebit, semperque Id nobis verbis symbolisque præstabit et exhibebit Quod pollicetur. In hac itaque luce, in hac certitudine Verbi Christi permaneamus; neque adsciscamus vel admittamus tenebras et incertitudinem rationis humanæ. Vivere Vitam Dei annon intelligimus Christo Uni proprium esse, et Eum Solum Hanc impartire nobis, et impartire ratione quam Ipse Instituit? Cum jam Domino nostro hæc ratio placuit, ut cum Pane et Vino in Sacra Eucharistia Veram nobis Sui Præsentiam, quia Veram Com-

¹ Qu? Sacram Cœnam.

mortal life, what hath the Church of CHRIST to do therewith? Wherefore be the word of The HOLY GHOST to be amended after the rule of these men? What reason do these things supply to make us deny that CHRIST doth Verily Present Himself to us in the Sacred Supper, and doth manifest Himself to be eaten of us therein? Is it not rather for us to teach men so to think of the Heavenly Glory of CHRIST, as of That Which eye cannot behold, nor ear hear, or our heart understand? And to think of the Sacred Supper as of an action and a matter of faith, the great matter of the New Testament, The Mystery of The Kingdom of Heaven, in no wise circumscribed within the limits of predicaments, or of any laws of our reason? Wherefore we must put aside in this matter all thoughts touching change of Substance, or inclusion within the bounds of space, and every accident of this mortal life; and with a simple faith must believe The LORD, when He biddeth us take in the Sacred Supper His Body and His Blood: we must believe the Apostle, when he affirmeth that this morsel of Bread broken, and this drop of Wine is the Communion of the Body and Blood of The LORD, given unto us for this special purpose, that The LORD JESUS may more and more Live in us and we in Him; that by faith in Him we may be strengthened, and have our desire of Him more inflamed. If, however, we be negligent thus to embrace Him, yet will He remain true Himself, and will at all times make good unto us and exhibit unto us by words and symbols that which He promiseth. Abide we therefore in this clearness of light, in this full assurance of the Word of CHRIST; and be we careful never to introduce for ourselves, nor to admit when introduced by others, the darkness and uncertainty of human reason. Do we not understand this, that to live the Life of God is the property of CHRIST Alone, and that He Alone imparteth this Life unto us, and imparteth it after that manner which He hath Himself Instituted? Since therefore it hath so pleased our LORD to appoint that, together with the Bread and Wine in the Sacred Eucharist, He exhibiteth to us the Very Presence of Himself, because

municationem exhibeat, sicut exhibet Baptismate Regenerationem, Ipsum simplici fide, grataque pietate hic quoque Vere Præsentem nobis amplectamur. Dicit Veritas, Accipite; dat igitur Quod accipere a Se jubet: neque enim fallit Christus. Jubet autem a Se accipere Corpus Suum, Quod pro nobis traditum est, Sanguinem Suum, Qui pro nobis fusus est: Hæc igitur dat nobis, Hæc ab Illo accipimus; et non, pro His, signa modo, panem et vinum. Si jam dat His Christus Suum nobis Corpus, Suumque Sanguinem, et accipimus nos Hæc ab Illo, quid dubitamus agnoscere et fateri Ea nobis adesse, et Christum Ipsum nos habere Præsentem Totum, Verum Deum et Hominem, utcumque Eum Præsentem sola cernat sentiatque fides, non sensus, nec ratio. Exhibebatur Præsentia Spiritûs Sancti Johanni super Christo in specie columbæ. Ibi scribit Evangelista, Spiritum Sanctum descendisse super Dominum in specie columbæ, visumque esse in hac specie a Johanne: nec competit tamen Spiritui Sancto ulla loci mutatio, nec pertigerunt oculi Johannis ad Spiritum Sanctum in Se. Quid causæ itaque dicemus, ut, cum dicimus secundum Verbum Domini, nobis exhiberi Corpus et Sanguinem Domini in Pane et Vino, vel cum Pane et Vino, necesse sit, hic statim consequi, quod vel Veritatem humanæ naturæ in Christo, vel Hujus Gloriam imminuat, demergens, scilicet, rursus Eam in conditionem vitæ hujus corruptibilis, immutationi locorum, vel affixioni cum rebus perituris obnoxiam? Mundum Christus reliquit, abiit ad Patrem in cœlos, hoc est, in Eam Se Gloriam recepit, Qua nobis quidem Vere, et Totus Deus et Homo adest; adest autem

the Very Communion of Himself, just as He exhibiteth Regeneration in Baptism, let us embrace Him in this Sacrament also Verily Present unto us, in singleness of faith, in thankfulness, and in piety. 'TRUTH' saith, 'take ye.' Wherefore He giveth That Which He biddeth us to take at His hand, for CHRIST deceiveth not. Now He biddeth us take at His hand His Body Which is given for us, His Blood Which is shed for us: these Things therefore are What He giveth us: these Things are What we receive at His hand, and not, for These, signs only, bread and wine. Now if CHRIST giveth unto us by these His Body and His Blood, and we receive these Things at His hand, wherefore doubt we to acknowledge and confess that these Things be Present unto us, and that we have CHRIST Himself Present—All CHRIST—Very God and Very Man—although it be true that it be faith only which discerneth and knoweth of His Presence, not our sense, nor our reason. The Presence of The HOLY GHOST was made manifest to S. John descending upon CHRIST in the form of a dove. In that place the Evangelist writeth that The HOLY GHOST descended upon The LORD in the form of a dove, and was beholden of S. John under that form; and yet there belongeth unto The HOLY SPIRIT no change of place; nor did the eyes of John reach unto The HOLY SPIRIT in His own Essence. Wherefore then needeth it, when we affirm, according to the Word of The LORD, that The Body and Blood of The LORD is exhibited unto us in the Bread and Wine, or together with the Bread and Wine—that it be a necessary consequence of such affirmation on our part that that followeth immediately which either diminisheth the truth of the human nature in CHRIST, or detracteth from His state of Glory; depressing it once more, as it is said, into the condition of this corruptible life, a condition subject to change of place, or necessary union with perishable things. CHRIST left this world; He departed unto The FATHER, into the heavens—that is, He hath betaken Himself to that state of Glory in which He is Verily Present to us, Perfect God and Perfect Man; but He is Present after a heavenly manner, after no manner of

ratione cœlesti, nulla cum rebus præsentibus naturali conjunctione; ratione, inquam, quam fides, non sensus aut ratio, apprehendit.

“ Objiciuntur hîc a nonnullis Sancti Patres—maxime D. Augustinus—qui subinde Panem signum Corporis Domini vocent, et rem Sacramenti hujus signi ipsam faciant communionem, et Concorporationem cum Domino, qua Vivit Ille in nobis, et nos in Eo: qui denique affirmant neminem revera Corpus et Sanguinem Domini edere, nisi qui manserit in Domino, et habeat Illum manentem in se. Scribunt quidem hæc Patres, et clarissime omnium D. Augustinus. Quid enim ex Pane et Vino aliud, quam signa Corporis et Sanguinis Domini faciant? Et cur Id non potissimum in tractatione hujus Sacramenti expriment, Cujus causa dicuntur et geruntur in Sacra Cœna omnia?

“ Totus sane Sacramentorum usus Hujus gratia Institutus est, ut Christo Incorporemur, et in hac Ejus Communionem cotidie proficiamus. At ubi faciunt Sancti Patres signa Sacramentalia, signa Christi absentis: aut dicunt ita exhiberi hic nobis Communionem Christi, Ejusque incrementum, ut Ipse nobis absit? Vocant Sancti Patres signa, Sacramentalia signa, sed intelligunt signa exhibitiva, quibus Id sistitur, et quasi in manus traditur, Quod illa significant. Quale signum non¹ erat manuum impositio, et sufflatus in discipulos, quibus signis Suam exhibebat Benedictionem, et Spiritum Sanctum. Præcipuum cur Se Dominus nobis in Cœna exhibet, docent merito Sancti Patres, Communicationem esse Naturæ Ejus, Vitæ Ejus: sed ob hanc ipsam Communicationem ut Vivat Ille

¹ The fol. ed. of Bucer's Scripta Anglicana, Basil. 1577, omits “non.” Saravia probably quoted from the primary ed. of Rob. Stephens, fol. Paris. 1553, in which the present letter is prefixed to Bucer's Enarrations on the Four Gospels. The reading of 1553 is obviously the correct one. (Note by Translator.)

natural conjunction with the things present unto us ; after a manner I say which faith apprehendeth, but not sense or reason.

“ Against these our conclusions objections be taken by some from the language of the Fathers,—and especially S. Augustine,—who, in after times, call the Bread the sign of the Body of The LORD, and who make the Thing signified of this Sacrament to be the communion of the Sign itself, and that Incorporation with The LORD by which He Liveth in us and we in Him : who affirm further that no one truly eateth the Body and drinketh the Blood of The LORD, except that man who dwelleth in The LORD and hath The LORD dwelling in him. The Fathers write to this purpose, and of all of them S. Augustine writeth most plainly : and wherefore not ? for what other thing can they make the Bread and Wine to be than signs of the Body and Blood of The LORD ; and wherefore, in treating of this Sacrament, are they not especially to indicate that Incorporation with CHRIST, for the sake of Which everything be spoken and done which is spoken and done in the Sacred Supper ?

“ For the whole use of the Sacraments hath been ordained for this purpose, that we be Incorporated with CHRIST, and day by day make profit and increase of this our Communion with Him. But where, I ask, do the holy Fathers make the Sacramental signs to be signs of CHRIST absent, or where do they say that the Communion of CHRIST, and the increase of Him, be exhibited to us in this Sacrament under the condition that He be absent from us therein ? The holy Fathers use the expression ‘ signs,’ ‘ Sacramental signs,’ but they understand thereby signs that do exhibit : signs by which That Which they do signify be brought before us, and, as it were, be given into our hands. Now, such a sign as this, the laying on of hands was not, nor the breathing upon the disciples ; by which signs, nevertheless, The LORD manifested His Blessing, and The HOLY GHOST. The chief reason wherefore The LORD exhibiteth Himself to us in the Supper, the holy Fathers truly teach us to be, that we may have therein the Communion of His Nature, of His Life. They do also affirm constantly that it is to

in nobis, et nos Sibi Incorporet, illi pleno ore prædicant, nos accipere in Sacra Cœna Carnem et Sanguinem Domini, Ipsumque Se nobis in Sacra Cœna Vere exhibere. Cum itaque Dominus Ipse dicit, 'Accipite, manducate, Hoc est Corpus Meum,' non, Hic est Spiritus Meus, Virtus Mea: et Paulus, 'Panis Quem frangimus numquid est Communicatio Corporis Domini?' non, Spiritus aut Virtutis? Et omnis jam inde a tempore Apostolorum Ecclesia, idem credit et prædicat, cur non et ipsi crederemus et confiteremur simpliciter, in Eucharistia duas res esse: Alteram Cœlestem, Corpus Ipsum et Sanguinem Domini, Dominum Ipsum; alteram terrenam, Panem et Vinum, Quæ non nuda hic signa absentis Christi traduntur, sed cum Quibus sistitur, traditur et percipitur Corpus et Sanguis Domini, Dominus Ipse.

“ ‘Est,’ scribit D. Augustinus, ‘secundum quemdam modum Sacramentum Corporis Christi Corpus Christi: Sacramentum Sanguinis Christi, Sanguis Christi.’ At secundum quem modum? ut significet tantum Corpus et Sanguinem Domini absentia? Absit. Honorari enim et percipi in symbolis visibilibus, Corpus et Sanguinem Domini idem passim scribit. Ita licet hic sanctus intelligat revera manducare Corpus Domini, Illud Manducare, Quod viva fide fit, quo pacto scribit reliquos Apostolos manducasse ‘Panem Dominum,’ Judam ‘panem Domini contra Dominum:’ quam multis tamen in locis affirmat eos etiam percipere Corpus et Sanguinem Domini, et non solum nuda signa, qui Illa Sacramento tenus tantum, vel in Sacramento percipiunt? Quoties scribit etiam Judam ipsum Corpus et Sanguinem

the end that He may by virtue of this very Communion Live in us, and Incorporate us with Himself, that we do receive in the Sacred Supper the Flesh and the Blood of The LORD, and that in the Sacred Supper He doth Verily exhibit Himself unto us. Since, therefore, The LORD Himself saith, 'Take, eat, This is My Body,' not, 'This is My Spirit, My Virtue; and since Paul saith, 'The Bread which we break, is it not the Communion of the Body of The LORD,' not the Communion of His Spirit, or His Virtue; since, again, every Church from the very time of the Apostles, down to our own days, believeth and teacheth the same thing, wherefore are not we also to believe and to confess simply, that in the Eucharist there be two things,—the One Heavenly, the Very Body and Blood of The LORD, The LORD Himself,—the other earthly, the Bread and Wine, which be not here given as bare signs of CHRIST absent, but be signs together with which is brought before us, is given unto us, and is partaken of by us, the Body and Blood of The LORD, The LORD Himself.

"S. Augustine writeth thus: 'After a certain manner, the Sacrament of the Body of CHRIST is the Body of CHRIST; the Sacrament of the Blood of CHRIST is the Blood of CHRIST.' But after what manner? Doth he mean that the Sacrament signifieth only the Body and the Blood in the absence of The LORD? We may not say this; for the same Father writeth in many places that the Body and Blood of The LORD be worshipped and be received in the visible signs. Wherefore, although this holy Father understandeth that truly to eat the Body of The LORD, be That Eating Which is of a living faith, even as he writeth that the other Apostles ate 'The Bread, The LORD,' but Judas, 'the bread of The LORD, against The LORD;' yet, in how many places doth he affirm, that even those do partake of the Body and Blood of The LORD, and not of bare signs only, who do yet partake of that Body and Blood only so far as the Sacrament conveyeth them, or in the Sacrament. How often doth he write that even Judas himself received the Body and Blood of The LORD? No one therefore can say on the

Domini sumpsisse? Nemo itaque auctoritate Sanctorum Patrum dicet, Christum in Sacra Cœna absentem esse, aut nuda tantum hic symbola præberi.

“ Objicitur nobis præterea, nos in hoc studio conciliandi plerasque Ecclesias negligere, et quam hic profiteor sententiam de Sacramentis aliis intempestive præscribere. Nos vero nullas Ecclesias negligimus, nec cuiquam præscribimus. Et quod concordiam Ecclesiarum in sincera et solida Veritatis Christi confessione grati amplectimur, certe intempestivum non est.

“ Totum jam sexennium hoc saxum volvimus, ut in simplici et Scripturis clare nitente fide et confessione de Sacro Ministerio, Verbis et Sacramentis Ecclesiis conveniret. Adeoque hac in causa satagemus adeundo Ecclesias, symmystas appellando, ad collationes invitando, scriptis utraque lingua publicis et privatis sollicitando, ut lusisse fratres et Ecclesias videri jure possem, si cum Dominus dedit in ea Confessione convenire, quam reipsa pridem Ecclesiæ tantum non omnes receperant, amplectendo hunc consensum, et omnibus commendando cunctarer. Nos expectamus in singula momenta Dominum Judicem, nec possumus in gratiam cujusquam, Doctrinæ Christi sinceritatem, Ecclesiarumque tam necessariam pacem non pro viribus promoveri, remotis, quoad ejus¹ fieri datur, quæcunque a nobis cuiquam objecta offendicula videri queant. *Φίλος μὲν Σωκράτης· ἀλλὰ φιλοτάτη ἀλήθεια· τιμωτάτη ἡ ἐκκλησία.*

¹ Qu? quoad id, vel, ejus facultas.

authority of the holy Fathers, that, in the Sacred Supper, CHRIST be absent, or that bare symbols only be given therein.

“ A further objection is made, that, moved by the desire of conciliation, I do make little account of many of the Churches ; and that I do lay down the Doctrine, which I here confess to be the Doctrine of the Sacraments, unadvisedly, and unseasonably, as respecteth other men. But, indeed, I do not make little account of any of the Churches ; nor, again, do I desire to prescribe a law for any man. And surely it is neither inadvisable nor unseasonable to embrace with thankfulness the prospect of concord among the Churches in the sincere and settled confession of the Truth of CHRIST.

“ For six full years have I laboured unceasingly that there might be an agreement among the Churches in a profession of Faith, at once simple, and resting plainly upon the Scriptures, and in a Confession touching the Sacred Ministry, the Word and Sacraments. And I have busied myself to so great an extent, in visiting the Churches,—in appealing to those who have been called, as I have myself, to the administration of the Mysteries,—in inviting them to conference,—in urging them by my writings both private and public, as well in the Latin as in my native tongue, that I should justly incur the reproach of having acted deceitfully towards the brethren and the Churches, if, at a time when God hath vouchsafed unto us to come together in the terms of that Confession which indeed almost every Church had some time ago made to be its own, I should hesitate to embrace this general consent, and to commend it unto all men. We say that we expect, every moment of our lives, The LORD, The JUDGE. We cannot then, to please men, shrink from promoting, according to our power, the purity of the Doctrine of CHRIST, and that peace which is so necessary unto the Churches : putting aside, so far as we may, whatsoever offences we may seem to have cast in the way of any man. Socrates is dear ; but Truth be dearer far. So say we ; of all things the Church is the most precious.

“Etenim nihil habet Doctrina de Sacramentis, Ipsaque Eucharistia Quam recipimus, quod non admiserit nobis vivus adhuc Zuinglius, approbaret etiam Œcolampadius. Nostram enim Confessionem ad Cæsarem, ejusque Apologiam, in qua hæc omnia insunt, quæ hodie his de rebus scribimus et prædicamus, et Zuinglius veram esse confessus est, etiamsi patere eam nonnihil aliorum calumniis vereretur, eoque parum tutum judicaret, si ipse eam simpliciter admitteret. At ex sententia Œcolampadii esse quæ hic, et in Retractationibus, de hac quæstione scriptissimus, nemo inficiabitur, qui ejus novissimum de hac controversia Dialogum legerit. In quo nimirum confessionem Præsentiae Christi in Coena quamlibet plenam recipit, et sola hæc duo se oppugnare testatur. Unum, uniri Corpus Domini cum Pane in eandem naturalemque substantiam ejus, vel localiter includi in Pane. Alterum, Saluti esse Sacramenti sumptionem, etiamsi ea sit absque fide viva. In eo modo tum hærebat, quod putabat scriptis D. Lutheri statui quandam (ut ipse loquitur) Corporis Domini cum Pane consubstantiationem, et ejusmodi in Pane inclusionem, ex qua consequatur Gratiae participes fieri, quicumque Sacramentum, vel absque viva fide perciperent. Hæc enim verba Œcolampadii sunt initio Dialogi, ubi statum exponit controversiæ.

“Dissidium (inquit) magis est de modo Præsentiae vel Absentiae, quam de Ipsa Præsentia vel Absentia. Nemo enim tam obtusus est, qui asserat omnibus modis Adesse vel Absesse Christi Corpus. Et cum respondet altera persona, ‘non-

“Indeed, the Doctrine of the Sacraments, and the Eucharist Itself, as we receive It, hath nothing which Zuinglius did not allow before his death, and which Œcolampadius hath not approved. For even Zuinglius accepted our Confession of Faith addressed to Cæsar, and the Apology of Œcolampadius, in which is found every thing that we now write and teach upon this matter; although it be true that he expressed his fear that it lay open in some respects to other men’s injurious interpretation; and, for that reason, judged it to be scarcely safe to admit it without qualification. But no man can deny, who hath read the last Dialogue of Œcolampadius upon this controversy, that what I have written here and in my Retractations on this matter, is in accordance with his judgment thereupon. In that Dialogue, he maketh for himself a certain plenary confession of the Presence of CHRIST in the Supper, and testifieth that there be but the two points following, which he denieth to be true: First, that the Body of The LORD be united, together with the Bread, into the same substance, such substance being the natural substance of the Bread, or that it be locally included in the Bread. The other point, that the taking of the Sacrament be unto Salvation, even though that taking be without living faith. For the sum of the matter upon which he at that time felt a difficulty was this, that he supposed that in the writings of Luther there was laid down, to use his own expression, a certain consubstantiation of the Body of The LORD with the Bread, and the inclusion of the same in the Bread: whence it appeared to follow that, whosoever be partakers of the Sacrament, be made partakers of the Grace thereof, although they partake without a living faith. For Œcolampadius, in the beginning of his Dialogue, where he setteth out the state of the controversy, hath the words following.

“‘The dispute,’ he saith, ‘is rather concerning the manner of the Presence or the Absence, than concerning the Presence or the Absence itself: for there be no man so foolish as to affirm that the Body of CHRIST is either Present or Absent after every manner.’ And when the other person in the Dialogue maketh answer, ‘It

dum apparet in quod issideatis,' subjicit præterea. 'Urgent aliqui Panem Dominicum, esse Ipsissimum Corpus Christi, ita, ut quicumque, sive pii, sive impii, Illo pascantur, non solum Panem et Sacramentum, sed etiam corporaliter Corpus Christi manducent, ac in os stomachi transmittant. Nos vero contradicimus, et elementum nequaquam in talem honorem evectum asserimus, ut omnium dignissima Creatura, in unam naturalemque illius substantiam Se uniat; vel ita naturaliter in eo contineatur, ut per ipsum, tanquam per medium canalem, transfundatur Gratia, Quam Ipse Spiritus Sanctus fidelibus concedit: et contactu vel gustu ejus, etiam impii, Ipsum Verum Corpus Christi contingant ac edant, Gratiaeve participes fiant. Habes ut scindamur, et quorsum Christi, patrumque dicta pro suo quique sensu accommodent.' Hæc ille. Utinam hunc Dialogum quicumque in hac causa sunt diligenter excuterent: viderent hunc virum non solum nuda in Coena symbola statuuisse, sed Præsentiam Domini solide quoque expressisse. Dominus donet, ut Ipsum, non nos, ubique respiciamus, et tam simus expetentes Veritatis, quam Ejus nos titulo strenue commendamus. Bene tamen habet; pridem enim et illæ Ecclesiæ, quæ præcipue sequi Zuinglium et Cæcolampadium videntur, diserte confitentur, Sacramenta non tantum tesseras esse societatis Christianæ, sed symbola etiam Gratia, et suo modo exhibere Quæ significant: id quidem Virtute et Opere Domini, ministerio certe Ecclesiæ. Quare optima spes est, quicquid nonnulli vel querantur inconsulto zelo

doth not yet appear in what your difference consisteth.' Œcolampadius replieth further, 'Some say that the Bread of The LORD's Supper is in such sort the Very Body of CHRIST, that whosoever be fed therewith, whether he be godly or ungodly, doth not only eat the Bread and the Sacrament, but also, after a bodily manner, doth eat the Body of CHRIST, and cause It to pass into the belly. Now, on our part, we deny this altogether, we deny that an outward element is, in anywise exalted to so high honour, that the Creature, Which is the highest of all creatures, uniteth Itself therewith into one substance, and this the natural substance of the element itself; or that It be contained therein by way of natural inclusion, so that, through the element, as through a means and channel, that Grace be transfused. Which the HOLY SPIRIT Himself granteth to the believing, and that, by the contact or taste thereof, even the ungodly do touch and taste the Very Body of CHRIST, or become partakers of His Grace. Thou seest now what our difference is, and how far each fashioneth and applieth the words of CHRIST and of the Fathers according to his own judgment.' Thus far Œcolampadius. It were much to be wished that whosoever they be who do discuss this matter, would carefully consider this Dialogue; they would perceive that this writer hath not affirmed his belief of The LORD's Supper to be a belief of the presence of bare symbols only, but that he too hath expressed his belief of the Substantial Presence of The LORD. May the LORD grant that we ever have regard unto Him, and not unto ourselves, and that we be as zealous seekers after the Truth as we be eager to claim to ourselves this title.

"So far, however, it is well: for those Churches which appear in an especial manner to follow the teaching of Zuinglius and Œcolampadius, do now for some time past expressly confess that Sacraments be not only tokens of Christian fellowship, but that they be also pledges of Grace, and that, after their own manner, they do exhibit That of Which they be signs. Further, that they do this by the Virtue and Operation of The LORD ;

suo, vel calumnientur perversitate sua, omnes qui Christum Dominum nostrum esse Justitiam et Vitam nobiscum prædicant, in hanc ipsam Domini Veritatem, Quam profiteimur et defendimus, pulchre consensuros : agnito nimirum, nihil prorsus in hac nostra confessione esse, quod non toti ubique Scripturæ plene consentiat, et humanam in Christo naturam, et Ejus gloriam, fideique in eam sinceritatem, nullatenus oblædat.

“ Offendit præterea et illud plerosque, quod divinant, quosdam qui D. Lutheri partes secuti sunt, hac nostri submissione, et scriptorum retractatione, insolentiores futuros ; et cum hactenus pleraque haud ita pure tractarint, et nobis multa falsa impeerint, id de se non solum non agnituros, sed in ea potius iniquitate futuros confirmatiores. Fuerunt, fateor, et sunt etiam nunc nonnulli, qui se D. Lutheri discipulos prædicant, qui contra egerunt, et etiamnum agunt admodum insolentes : nobisque impeerunt et impingunt, quorum nos nobis coram Domino conscii non sumus : in tractandis denique Sacris Mysteriis, sæpe multa sic proponunt, ut non pauca in eorum tractatione vel desiderare, vel culpæ tutò possis. Sed quid illis facias ? Contendendo et jurgando contra, comperimus nos nihil quam mala hæc conduplicare. Spes itaque est eos citius modestia et submissione nostri emolliendos esse, quam si perpetuò cum eis delitigemus.

“ ~~Exposui~~ bona fide hic et alias, ut in bellum istuc

and, as plainly, by the Ministry of the Church. Wherefore we have an excellent hope, notwithstanding that some do make complaint in their ill-considered zeal, and others do make false charges in the perverseness of their mind, that all who teach, as we do, that CHRIST our LORD is Justification and Life, will show to the world the happy sight of agreement upon that Verity of The LORD Which we confess and maintain: having regard especially to this, that there be nothing in anywise in this our Confession which is not wholly agreeable to all Scripture, and which doth, in any particular, offend against the Human Nature in CHRIST, against His Glory, and singleness of faith in Him.

“There is this yet further which troubleth many. They augur that some of those who have followed Luther will be overmuch elated by this our submission and our retractation of what we have written aforetime; and they add that these men, having handled many things with little purity of faith, and having, besides, charged us with much that is false, will not only be nothing moved by my course to confess their wrong, but will the rather be more confirmed in their wrong. Now, I admit that there have been, and are at this time, certain who call themselves disciples of Luther, who have, nevertheless, been adversaries, and are still; and this after a fashion little convenient. I allow, further, that they have assailed us, and do yet assail us, for offences of which our conscience doth not accuse us before God. I allow, in the last place, that, in treating of the Sacred Mysteries, they have oftentimes set out propositions in such kind that there be not a few of them which it were far better that we lacked, seeing that, having them, we must needs blame. But what, I ask, must we do with these men? We have found that, by contention and striving against them, we do only make double mischief; and there is some hope that they will be more disposed to be softened by our moderation and submission, than if we were to wage with them an endless controversy.

“I have thus, in good faith, here and in other places;

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“The last thing which disturbeth some is this: they doubt not that many will be offended, in that I be found to be so little consistent with myself. Now, since the one thing in which it behoveth to be consistent, be this, that day by day more fully we teach and preach CHRIST, it may not be that we pause to consider the offence of these men; lest haply we strive not, as we ought day by day, to unfold the Mysteries of God in all their certainty and in all their fulness,—to consummate the concord of the Churches,—and to embrace with all our strength the peace now tendered unto us by the goodness of CHRIST. How kindly hath CHRIST dealt with us! He Who hath given unto us, and will give unto the end, to persevere in this faith, that He is our Only SAVIOUR, and that all Words and Pledges Which He hath enjoined to us, bring with them unto us the Communion of Himself, and therein the perfection of our Salvation. Now since The LORD hath further vouchsafed unto me to have at this day a more solid understanding of certain passages of Scripture than in my former life, wherefore am I not freely to give unto my brethren that which I have so freely received of God’s bounty: wherefore am I not, in all singleness of heart, to preach the goodness of The LORD? What in-

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“Perturbat postremo et hoc nonnullos, quod non dubitant plerosque eo offensus iri, quod videmur jam ipsi parum nobis constare. At cum constare oportet in eo, ut Christum quotidie plenius et agnoscamus et prædicemus, morari horum offensionem non possumus, quo minus ad solidissimam et plenissimam Mysteriorum Dei explicationem, pacemque Ecclesiarum consummatissimam continuo enitamur, oblatamque hanc Christi beneficio ambabus, quod aiunt, manibus amplectamur. Satis benigne nobiscum egit Christus, qui dedit nobis, et dabit in finem usque, perstare in Eo, quod Ipse Unus Servator noster est, et cuncta Verba et Symbola, Quæ nobis commendavit, Ipsius nobis Communionem, et hac perfectam Salutem adferunt. Quia præterea Dominus donavit, ut quædam loca nunc solidius intelligam, quam aliquando intellexi, id quod cum mihi tam benigne largitus est, cur non impartirem liberaliter fratribus, et Domini benignitatem ingenue prædicarem ? Quid inconstantiae sit, proficere in scientia Salutis ? Et quis vel superiore, vel hoc

set forth how it hath happened that I have been drawn into this strife upon the Sacraments ; how I have behaved myself therein ; and what that is which, throughout the whole discussion, I have had in view ; that now, as from the very first, there might be peace between myself and the great Doctors of the Church of CHRIST. Now, if those who have, up to this time, assailed me with false accusations, be not moved by what I now say, to exercise towards me that which becometh charity, and to lay aside the harshness which they have displayed against me throughout this controversy, The LORD regard it ; let themselves see to it. I have nothing more that I can do in their behalf. For my part I must follow those things which my duty teacheth, whatever be the purpose of other men. But, it may be, God will grant me to overcome their evil with good, whosoever they be.

“The last thing which disturbeth some is this : they doubt not that many will be offended, in that I be found to be so little consistent with myself. Now, since the one thing in which it behoveth to be consistent, be this, that day by day more fully we teach and preach CHRIST, it may not be that we pause to consider the offence of these men ; lest haply we strive not, as we ought day by day, to unfold the Mysteries of God in all their certainty and in all their fulness,—to consummate the concord of the Churches,—and to embrace with all our strength the peace now tendered unto us by the goodness of CHRIST. How kindly hath CHRIST dealt with us ! He Who hath given unto us, and will give unto the end, to persevere in this faith, that He is our Only SAVIOUR, and that all Words and Pledges Which He hath enjoined to us, bring with them unto us the Communion of Himself, and therein the perfection of our Salvation. Now since The LORD hath further vouchsafed unto me to have at this day a more solid understanding of certain passages of Scripture than in my former life, wherefore am I not freely to give unto my brethren that which I have so freely received of God’s bounty : wherefore am I not, in all singleness of heart, to preach the goodness of The LORD ? What in-

seculo Scripturas tractavit, qui non expertus sit, hoc quoque in studio priorem diem discipulum esse posterioris? Indubie si eadem nobis hodie esset religio in D. Scripturas, quæ D. Augustino fuit, plures edi hac quoque tempestate Retractationum libros videremus.

“Summa, qui hoc meo instituto offendentur, quocunque id nomine contingat, oro fratres qui id intelligunt et dolent, moneant ejusmodi, ut sustineant causam totam cognoscere, et indubie offendi desinent.

“Dominum nos recte sequi oportere quocunque vocet, novimus, quacunque id vel offensione, vel gratia, hominum fiat. Ut debeo tamen, ita studeo et studebo pro virili, ne cui ullam dem offensionem, vituperandive ministerii Christi occasionem. Dominus dignetur mihi et omnibus præstare, ut istuc ad Gloriam Ipsius consequamur. Amen.”¹

Multa præterea Bucerus in sua Retractatione eorum quæ disputando contra D. Lutheri sententiam de Præsentia Corporis et Sanguinis Christi in Eucharistia, potuit videri,² habet; quæ huc inseruissem nisi me prolixitas deterruisset. Primo testatur D. Lutherum recte de Præsentia Corporis et Sanguinis Domini in Pane et Vino sentire, nec se ab eo dissentire; sed ab initio a se et ab Œcolampadio aliisque nonnullis theologis non fuisse recte intellectum. Deinde Œcolampadium et Zuinglium Veram et Realem Præsentiam Corporis et Sanguinis in Eucharistia non negare. Plura in hanc sententiam lector

¹ Argentinae, x. Cal. Septem. Anno MDXXXVI.

² Desideratur “tenuisse.”

consistency is there that a man should make progress in the knowledge of Salvation ; and who, either in earlier days or in these our days, hath ever been much in the study of the Scriptures, and hath not found it to be true in respect of this study also, that the day which hath gone is taught of that which followeth. Assuredly were there in us at this day the same reverence for the Sacred Scriptures which was found in S. Augustine, we should see, even in these our times, many more books of Retractations given to the world.

“ In sum, I pray those of the brethren who grieve to apprehend with me, that there be some who are offended with this my course, under whatever aspect they regard it, to admonish the offended that they bear with me, and be patient, till they have a full cognisance of the whole matter. If they will do this, doubtless the offence will cease.

“ We know that we must follow The Lord, neither turning aside nor looking back, wheresoever He calleth us ; whether this be done with man’s offence or with man’s liking. But, as I am bounden, so do I desire and will care with all my power, that I give no offence to any man, and no occasion of blaming the Ministry of CHRIST. God vouchsafe to me and to all men to attain unto this great end, unto His Glory. Amen.”

Bucer saith many other things, in his Retractation, of what he had advanced against the judgment of Luther, touching the Presence of the Body and Blood of CHRIST in the Eucharist, which I would have quoted in this place, had I not been afraid of overburdening the reader. First, he testifieth Luther’s judgment to be right touching the Presence of the Body and Blood of The Lord in the Bread and Wine, and that he did not himself dissent from that judgment, but that, from the outset, Luther had not been rightly apprehended by himself, by Œcolampadius, and by some other theologians. Next he affirmeth that Œcolampadius and Zuinglius do not deny the Very and Real Presence of the Body and Blood in the Eucharist. The reader may find more to the same

ibidem legere poterit. Sed de hac re satis mihi dixisse videor.

III. De Fructu et Gratia hujus Sacramenti, cujus pii tantum sunt participes, non ex opere operato, ut argutantur Scholastici, sed virtute fidei, quæ quo major est in Mysteriorum celebratione, amplior quoque Gratia percipitur, mihi nunc disserendum est.

A causis Institutionis Sacramentorum exordiar. Ob duas causas potissimum a Deo Sacramenta esse Instituta ad hominum Salutem tradunt omnes theologi: ipse Deus illis nihil indiget.

Prima est humanæ naturæ constitutio, quæ corpore constat et anima. Ambas partes Gratia Numinis Sui Deus replere vult, et dum hic vivimus Eam sigillis Suis obsignare. Si tantum Spiritus essemus, nude Spiritualia et Cœlestia, nullis corporis tecta involucris, nobis traderentur. Conditio naturæ nostræ sensibilia postulat Sacramenta. Hinc Chrysostomus in Matthæum: "Si tu incorporeus esses, nude ipsa Dona incorporea tradidisset tibi; quoniam vero corpori conjuncta est anima tua, in sensibilibus intelligenda tibi traduntur."

Et idcirco in statu primorum parentum, qui erat ab initio, Deus Vitæ Arborem ipsis dedit, qua admonebantur vitam illam qua fruebantur Dei esse munus, nec in ea perseverare posse sine Ipsius Gratia. Præterea continebat etiam promissionem transitus in præstantiorem Immortalitatem. Terrenus et naturalis homo aliquando in Divinum et Cœlestem, Dei Gratia, totus mutandus erat. Cujus rei exemplum

purpose in this passage of Bucer's works ; but upon this head I think I have now said enough.

III. What be the Fruit and the Grace of this Sacrament, of which Fruit and Grace the godly only are partakers, not "ex opere operato," as the Schoolmen do vainly talk, but by virtue of faith : and that in the same proportion that the faith of those who communicate in the celebration of the Mysteries be greater, the Grace whereof they are partakers be greater also, I now proceed to consider.

I will begin with the causes of the Institution of the Sacraments. Now all theologians agree in saying that Sacraments have been Instituted of God for two principal causes, and this unto the end of man's Salvation ; for God Himself hath no need thereof.

The first cause is the constitution of our nature, which consisteth of Body and Soul. God willeth to fill both parts of our nature with the Grace of His Divine Power ; and while we live here to seal that Grace unto us with Seals of His own making. If we were only Spirit, Spiritual and Heavenly Things would be made over unto us nakedly, wrapped in no clothing of the body. It is the condition of our nature which requireth Sacraments subject to our sense. Chrysostom upon S. Matthew saith thus : "If thou wert without the body, He would have given unto thee the Gifts themselves nakedly, and in no relation to the body : but since in thee the soul is united to the body, the Gifts are given unto thee to be apprehended of thee by means of things subjects of sense."

Accordingly, we read that in the first state of our first parents, God gave unto them the Tree of Life. By this they were reminded continually that the life which they enjoyed was the Gift of God, and that they could not abide in that life without His Grace. Further still, that Tree contained in itself the promise also of a coming to a better Immortality. Man earthy, and of *this* nature, was afterward to be wholly changed by the Operation of God's Grace into a Divine and Heavenly Being. And of

Deus dedit in Enocho et in Elia; quos vivos ex hac vita assumpsit et eis beatam Immortalitatem contulit, nulla intercedente corporis morte. Illud idem Adamo et ipsius natis accidisset, si in illa innocentia, in qua creatus fuerat, perseverasset; cujus Rei Sacramentum et Testimonium illa Vitæ Arbor fuit.

Ut Deus Adamo Vitæ Arborem, ita nobis Vitæ Panem dedit. Aliis temporibus alia Sacramenta conveniunt. Arborum foetus primis parentibus erant cibus, sicut hodie nobis est panis. Quum Adam in prima nostræ naturæ perfectione Sacramentis eguerit, multo minus nos in hac naturæ depravatione et maxima imbecillitate illis carere possumus. Statim post humani generis casum aras et victimas legimus, et animalia munda et immunda. Mitto recensere hostiarum numerum et varietatem in Veteri Lege. Mitto ritus et cæremonias quibus promissiones Dei credentibus significabantur. Commemorasse satis est, ut intelligamus externum Dei cultum nullum religionemve sine cæremoniis et Sacramentis extitisse.

Causa enim altera Sacramentorum est externus Dei cultus, sine quo nulla religio in Deum inter homines diu stare potest.

Cæremoniæ autem quibus Deus coleretur non erant hominum arbitrio committendæ. Illas a Deo præscribi necesse fuit, ne in illis esset error, et ut in illarum cultu virtus inesset obedientiæ, quam in omni Suo cultu Deus unice requirit. Hominum commentis nulla majestas inest digna Deo, nec in eorum voluntate fictis cultibus ulla obedientia. Ergo Quæ Deus Instituit Sacramentorum usu, beneficiorum Illius gratam memoriam recolimus, ac nostram pietatem testamur votis-

this God vouchsafed examples in Enos and Elias, whom He took while yet alive unto Himself from their life here, and bestowed upon them a blessed Immortality : and this without the death of the body. Which same thing would have been the lot of Adam and his posterity, had he abided in that innocence wherein he was created. Of This the Tree of Life was a Sacrament and a Pledge.

As God gave unto Adam the Tree of Life, so hath He given unto us the Bread of Life. Sacraments of diverse nature are convenient unto diverse times and circumstances. The fruit of trees was the natural food of our first parents—our food is bread—and since Adam, in the earliest perfection of his nature, required Sacraments, much more is it impossible, in this our depravation and extreme infirmity of nature, that we should be able to dispense therewith. Straightway upon the fall of the race of man, we read of altars and of victims, of animals clean and unclean. I pass by in this place the number and variety of the victims under the Old Law. I pass by the rites and ceremonies whereby the promises of God were signified unto the faithful. It will be sufficient to have adverted to them to show that no outward worship or observance of God hath ever existed without ceremonies and Sacraments.

For the second of the two causes of the Institution of Sacraments noted above, is the outward worship of God, apart from which no religious observance of God can long have place among men.

Now it was not fitting that the ceremonies whereby God was to be worshipped, should be made to depend upon the choice and will of man. It was necessary that they should be prescribed of God, as well for the sake of avoiding error therein, as that in their observance there might be room for the virtuous exercise of obedience ; a thing which in all His worship God especially requireth. There is no majesty in the inventions of man which is worthy of God, nor in observances which are fashioned after man's own will is there any obedience. Wherefore it is that by the use of Sacraments ordained of God Himself, we do fitly recall and cherish the thankful re-

que illa quæ nobis desunt, et quorum opus habemus exposcimus. Innumera sunt Dei erga nos beneficia, quorum unum illum longe est maximum, quod pro nobis Sanguinem fundere et Mortem crudelissimam atque ignominiosissimam Crucis obire voluit; et quod Illam Vitæ Cibus Potumque fecit, ut Carne et Sanguine Ipsius fideles pascantur in Vitam æternam.

Sed quum, (inquiet aliquis,) eorum quæ Dominus in Carne passus est, jugis debeat esse meditatio, quid attinet stata ad eam rem habere tempora? Non enim tantum Caro Domini et Sanguis percipiuntur quando Sacramentis participamus, sed quotiescunque vera fide Christo adglutinamur. Dicit enim Dominus, "Qui credit in Me habet Vitam æternam," Quam Ipse negat posse cuiquam contingere qui Ejus non manducaverit Carnem et non biberit Sanguinem. Quoties enim fideles fide credunt se Passione et Morte Domini redemptos, et peccato simul cum Eo Sepultos et Mortuos, Vitæ Panem edunt. Christi participes fides nos facit. Quis igitur Sacramenti usus, qui, si fides absit, non tantum nihil prodest, sed etiam graviter nocet, et citra Sacramenti usum sola fides suum sortitur effectum?

Respondeo, Sacramenti hæc est Virtus, ut suo modo etiam habeas in tuo corpore quod per fidem percipitur mente. Dominus doloribus et Morte Sui Corporis non tantum nostras mentes Vivificabit, sed etiam corpora. "Empti enim," inquit Paulus, "estis pretio magno," "glorificate et portate Deum in corpore vestro." Emit enim Sanguine Suo Dominus non tantum animas nostras sed etiam corpora. Propter illa sunt corporea Sacramenta Instituta, ut Se Dominus etiam hoc pacto insinuet

membrance of His benefits ; we do testify our piety towards Him, and do ask of Him in prayer those things which we lack and whereof we have need. Now the benefits of God towards us are without number ; of all of them, that is the greatest, for that He willed for our sakes to shed His Blood ; to suffer a most cruel and a most shameful death, the death of the Cross ; and for that He hath made that Death to be the Food and the Drink of Life, that so His faithful people may be fed by His Flesh and Blood unto Life eternal.

But, some one will say, since it behoveth that our meditation upon those things which the LORD suffered in the Flesh be perpetual, of what purpose is it to appoint stated times thereunto ? for it is not only when we be partakers of the Sacraments that we partake of the Flesh and Blood of The LORD, but so often as we be joined unto CHRIST by a true faith : for The LORD saith, “ He that believeth in Me hath eternal Life,” and He pronounceth Himself that this Life cannot belong to any one who eateth not His Flesh and drinketh not His Blood. For so often as the faithful believe by faith that they be Redeemed by the Passion and Death of The LORD, and that they be buried with Him and dead unto sin, so often do they eat the Bread of Life. It is faith that maketh us to be partakers of CHRIST. In what then consisteth the use of the Sacraments, since it be allowed that that use doth not only nothing profit if faith be wanting, but doth also greatly harm ; and since also, apart from the use of the Sacrament, faith alone obtaineth its own appointed fruit ?—I answer thus :

The Virtue of the Sacrament is this, that by its means thou mayest have in thy body that which by faith is received in the soul. It is not our souls only that The LORD will raise up again, through the pains He suffered and the Death of His own Body, but it is our bodies also. For saith Paul, “ Ye are bought with a great price ; glorify and bear about God in your body.” For The LORD bought with His Blood not our souls only, but our bodies also. For the sake of the body there have been instituted Sacraments of a bodily nature, that The LORD might

corporibus nostris, et sic Deum glorificemus et portemus in corpore nostro. Corpora nostra sunt membra Christi et templa Spiritus Sancti; et sicut anima Vitam æternam habet a Christi Carne et Sanguine, sic etiam corpus. Male solius animæ Spiritualis cibus esse Christi Caro disputatur, quæ est totius hominis, hoc est, animæ pariter et corporis. Quando Dominus Se Vitæ Panem dixit, futuram resurrectionem corporum respexit: "Qui edit Carnem Meam," inquit, "et bibit Sanguinem Meum, habet vitam æternam, et Ego excitabo illum in novissimo illo die." Nulla est ratio cur potius oporteat animam Carne Christi crucifixa vesci ad immortalitatem consequendam quam corpus, quia totus homo de Christi Carne et Sanguine in Vitam æternam saginatur. Non enim aliunde quam a Domini Carne corporum nostrorum felix immortalitas manabit. Quocirca non magis absurdum est corporis ore fideles Carnem Christi edere et Sanguinem potare quam toto corpore Baptizari in Sanguine Christi. Augustinus contra adversarium legis et prophetarum dicit: "Mediatorem Dei et hominum, Hominem Christum Jesum, Carnem Suam nobis manducandam bibendumque Sanguinem dantem, fidei corde atque ore suscipimus." Gregorius Magnus aperte habet fideles Sanguinem Domini bibere Corporis ore et cordis, ubi ait: "Quidnam sit Sanguis Agni non jam audiendo, sed bibendo didicistis; qui Sanguis super utrumque postem ponitur, quando non solum ore corporis, sed etiam ore cordis hauritur."

Non recte, meo iudicio, a nonnullis negatur, ore corporis Corpus et Sanguinem Christi manducari et bibi.

through their means introduce Himself even into our bodies, and thus we might glorify, and bear about God in our body. Our bodies are members of CHRIST, and temples of The HOLY GHOST: and just as the soul hath eternal Life from the Flesh and the Blood of CHRIST, so also hath the body. It is an ill conclusion which affirmeth that the Flesh of CHRIST is the Spiritual food of the soul only; for it is the Spiritual food of the whole man, that is, of soul and body alike. When The LORD saith He is "the Bread of Life," He hath respect to the future Resurrection of bodies. "Whoso eateth My Flesh," He saith, "and drinketh My Blood, hath eternal Life, and I will raise him up at the last day." No reason can be assigned wherefore it be more fitting that the soul be fed upon the Crucified Flesh of CHRIST, unto the attainment of Immortality, than that the body be so fed; because the whole man is nourished unto eternal Life by the Flesh and Blood of CHRIST. For it is from no other source than from the Flesh of The LORD that there will flow the blessed Immortality of our bodies. Wherefore it is nothing harder to believe that the faithful eat the Flesh of CHRIST and drink His Blood with the mouth of the body, than it is to believe that they be Baptized, in the entire body, in the Blood of CHRIST. Augustine allegeth against an adversary of the Law and Prophets as follows: "We receive with faithful heart and faithful mouth the Mediator between God and Man, the Man CHRIST JESUS, Who giveth us His Flesh to eat and His Blood to drink." And Gregory the Great saith plainly that the faithful drink the Blood of The LORD with the mouth of the body and with the mouth of the heart, in that passage where he saith: "Ye have now learned what is the Blood of The LAMB, not by hearing, but by drinking. For That Blood is stricken upon either door-post, when it be taken in not only with the mouth of the body, but also with the mouth of the heart."

There be some however who deny, but not as I think rightly, that the Body and Blood of CHRIST be eaten and drunken with the mouth of the body. Now Irenæus disputing against certain heretics, who denied that our

Irenæus disputans contra hæreticos qui negabant carnem nostram Immortalitatis esse capacem, aperte affirmat carnem nostram augeri et nutriri Carne et Sanguine Domini in Vitam æternam. “Quando ergo,” inquit, “mixtus Calix et fractus Panis percipit Verbum Dei, fit Eucharistia Sanguinis et Corporis Christi, ex Quibus augetur et consistit carnis nostræ substantia ; quomodo carnem negant capacem esse Donationis Dei, Qui est Vita æterna, Quæ Sanguine et Corpore Christi nutritur ? . . . Quoniam membra sumus Corporis Ejus, de Carne Ejus et de Ossibus Ejus, non de spiritali aliquo et invisibili homine dicens hæc, spiritus enim neque ossa neque carnes habet ; sed de ea dispositione quæ est secundum hominem, quæ ex carnibus et nervis et ossibus consistit, quæ de Calice Qui est Sanguis Ejus, nutritur, et de Pane Qui est Corpus Ejus augetur.” Idem Pater alio loco adversus eosdem hæreticos disputando interrogat : “Quomodo autem rursus dicunt in corruptionem devenire et non percipere Vitam, quæ a Corpore Domini et Sanguine alitur ? Majus quiddam est nutriri et augeri substantiam corporis nostri Corpore et Sanguine Christi, quam ore corporis Illa percipere. Illis verbis Efficacitatem Sacramenti Irenæus significare voluit similiter ad corpora nostra extendi sicut ad animam ; quod non fieret nisi caro nostra vesceretur corpore, sicut et animo, Carne et Sanguine Domini.

Hoc testimonium homines acuti contendunt non esse simpliciter intelligendum ; tropum in hoc sermonis genere subesse : absurdum esse et falsum Corpore et Sanguine Christi augeri et nutriri substantiam carnis nostræ. Agnosco et ipse tropum, et propter Sacramentalem unionem

Flesh was capable of Immortality, affirmeth openly that our Flesh groweth and is nourished by the Flesh and Blood of The LORD unto Life eternal. "Since therefore," he saith, "the Cup of wine mixed with water, and the Bread broken receiveth upon it the Word of God, and so becometh the Eucharist of the Body and Blood of CHRIST, by which Body and Blood the substance of our Flesh groweth and consisteth, how do they deny that our Flesh be capable of the Gift of God, Who is eternal Life, Which Life be nourished by the Blood and Body of CHRIST? For seeing it be said that 'we are members of His Body, of His Flesh, and of His Bones,' these words are not said of a spiritual and invisible man, for a Spirit hath neither bones nor flesh, but are spoken of that constitution which is according to the natural man, which consisteth of flesh; and nerves, and bones, and which is nourished by the Cup, Which is His Blood, and groweth of the Bread, Which is His Body." The same Father in another place, disputing against the same heretics, putteth this question: "How then is it that they affirm again that that which is nourished by the Body and Blood of The LORD passeth away into corruption, and doth not partake of Life?" Now that the substance of our body be nourished, and grow out of, the Body and Blood of CHRIST, is something greater than the simple receiving of those things by the mouth of the body. Wherefore, it appeareth that Irenæus in those words intended to signify that the Efficacy of the Sacrament is to be extended to our bodies just as to our souls: now this could not be unless our Flesh were fed in the body as in the soul with the Flesh and Blood of The LORD.

It may be still that men given to argument will contend that this testimony of Irenæus is not to be understood simply, and that a figure lieth under the manner of speech: they will say that it is absurd and false that the substance of our flesh groweth and is nourished by the Body and Blood of CHRIST. I too admit the figure, and I say that it is because of the Sacramental union and the analogy of the actions of the figure itself and the Thing intended thereby that what is the property of the Flesh and Blood of The LORD be

et utriusque partis actionum similitudinem, quod proprium est Carni et Sanguini Domini tribui pani et vino; et contra, quod proprium est pani et vino tribui Corpori et Sanguini. Quod enim panis et vinum dant homini naturali, illud hominis Christiani corpori et animo dant Corpus et Sanguis Domini. Hoc sermonis genere Irenæus nunquam esset usus nisi credidisset fideles tam corpore quam animo vesci Carne et Sanguine Domini.

Quemadmodum hæc naturalis vita cibo potuque alitur et prorogatur, eodem modo Vita Illa Divina et Spiritualis Quæ a Deo est, et in Christo abscondita latet, habet suum Spiritualem Cibum et Potum. Et sicut in generatione et nativitate naturali totus homo generatur et nascitur a sua matre, compositus anima et corpore, pari modo et Spiritu totus homo anima et corpore renascitur. Vita illa Spiritualis non tantum pertinet ad animam, sed etiam ad corpus. Proinde, quod ore corporeo per fidem Spiritualiter pascimur Corpore et Sanguine Christi, sicut et animo, constanter aio. Quæ per fidem est Justitia et Sanctificatio ad totum pertinet hominem et omnes ipsius partes. Effecta vero manducationis Spiritualis et Sacramentalis, sicut et Baptismi, sunt peccatorum remissio vitæque novitas, et omnium virtutum vitæ Christianæ incrementum in præsentī vita, et tandem a mortuis resurrectio ad Vitam Illam Immortalem in novissimo die Qua Dominus donabit tam corpora fidelium quam animas. Quod efficit Cibus Potusque Cœlestis in animis nostris, illud ipsum quoque operatur in nostris corporibus. Spiritualis homo qui natus est ex Spiritu, totus Cibo Potuque Illo pascitur; at ille constat corpore et animo; vescitur ergo etiam ore corporeo in Sacramento Spiritualiter Pane suo Cœlesti, sicut et animo. Per Regenerationem homo naturalis vel animalis in seipso contra seipsum dividitur, in Carnem et Spiritum, Quæ secum belligerantur, et sibi invicem sunt

assigned to bread and wine, and that on the other hand, what is the property of bread and wine be assigned to the Body and Blood: for that which bread and wine supply to the natural man, this the Body and Blood of The LORD supply to the body and soul of the Christian man. And it would appear evident that Irenæus could never have used this manner of speech had he not believed that the faithful be fed as well in the body as in the soul with the Flesh and the Blood of The LORD.

Just as this our natural life be nourished and prolonged from day to day by food and drink, after the same manner that Divine and Spiritual Life Which is of God and is hid in CHRIST, hath its own Spiritual Food and Drink. And just as in our generation and natural birth the whole man is generated and is born of his mother, compounded of soul and body, in like manner also the whole man, soul and body, is Born Again of The SPIRIT. Now the Spiritual Life pertaineth not only to the soul, but also to the body. Wherefore I do constantly affirm that through the mouth of the body we be fed by faith Spiritually with the Body and Blood of CHRIST, just as we be fed in our soul. Justification by faith and Sanctification pertaineth to the whole man, and to all his parts. But the effects of Spiritual and Sacramental eating, just as of Baptism, are remission of sins, newness of life; in the present life the increase of all the virtues of the Christian life, and finally the Resurrection from the dead to that Immortal Life Which the LORD shall bestow at the last day as well on the bodies as on the souls of His faithful people. The same thing that the Heavenly Food and Drink worketh in our souls, that very thing it worketh also in our bodies. The whole Spiritual man, he who is born of The SPIRIT, is fed of that Food and Drink. Now the Spiritual man consisteth of body and soul. Wherefore he is fed through the mouth of the body, in the Sacrament, after a Spiritual manner, with Heavenly Bread given unto him, as he is fed in his soul. By the New Birth the natural or animal man is divided in himself against himself into the Flesh and into the Spirit, Which war with one another and "are

opposita :¹ “Caro concupiscit adversus Spiritum, et Spiritus adversus Carnem.” Spiritus promptitudo magnam in Carne remoram patitur, ut non perficiat semper bonum quod vult. In hac lucta nisi fulciatur Carnis manducatione et Sanguinis Domini nostri potione, homo noster Spiritualis in ea, sui parte quæ imbecillior est, facile succumbet. Quapropter falsum ego judico hoc axioma quod a plerisque theologis assumitur, “Corpus non est capax Cibi Potusque Spiritualis,” sicut et illud, “Non magis potest corpus Spiritualiter manducare Carnem et bibere Sanguinem Domini quam animus corporaliter.” Argutiuncula hæc futilis mihi videtur et inanis. Si Corpus est Cibus Spiritualis, ac proinde animi, non corporis ore manducari debet. Est enim hoc axioma falsissimum, quia ad animum Cibus Ille Spiritualis non restringitur, sed ad totum hominem Spiritualem, qui quamdiu hic vivitur, constat animo et corpore. Unde, obsecro, mutabitur hoc corpus nostrum animale in Corpus Spirituale si Cibi Potusque Spiritualis non fuit in hac vita particeps? Omnes promissiones Vitæ æternæ et cœlestis non tantum ad animam, sed etiam ad corpus referuntur. Quod Baptizamur æque corpus ac animam Sanctificat et Spiritualiter Regenerat. Idem de Cœnæ Dominicæ Sacramento et de Carne et Sanguine Domini dicendum; illis videlicet Pasci et Vivificari non tantum animas, sed etiam corpora nostra in Vitam æternam.

Nova Theologia hæc est Sacramenta non posse Spiritualiter recipi corpore vel corporeo ore. Quod corpora nostra resurgent ad beatam Immortalitatem, id fiet Vir-

¹ Gal. v. 17.

contrary the one to the other." "The Flesh lusteth against the Spirit and the Spirit against the Flesh."¹ The readiness of the Spirit suffereth great let and hindrance from the Flesh, so that it cannot alway do the good It would. Now in this struggle, unless our Spiritual man be stayed and supported, in that part of itself which is the weaker, by the Eating of the Flesh of The LORD and by the Drinking of His Blood, it will speedily succumb. Wherefore, in my judgment, the postulate laid down by many theologians cannot be maintained. I mean the following: "The body is not capable of receiving Spiritual Food and Drink." And the same may be said of that other also: "It is not possible for the body to eat Spiritually the Flesh and to drink the Blood of The LORD, any more than it is possible for the soul to eat and drink these corporally." There is here a seeming precision of argument, which, nevertheless, as applied to the matter in hand, is in my judgment foolishness, and of no weight whatsoever. It affirmeth this: "Since the Body be Spiritual Food, and therefore appertaineth to the soul, It may not be eaten with the mouth of the body." I say this postulate is wholly false; because That Spiritual Food be not confined only to the soul, but be extended to the whole Spiritual man, who, so long as he liveth here, consisteth of soul and body. And whence, I would ask, shall this our animal body be changed into a Spiritual Body, if it hath not been made partaker in this life of The Spiritual Food and Drink? All the promises of the eternal and heavenly Life have their application not only to the soul, but also to the body. That we are Baptized, this equally Sanctifieth and Spiritually Regenerateth the body as the soul. And the same thing is to be said of the Sacrament of The LORD's Supper, and of the Flesh and Blood of The LORD. I mean this,—that by Them are Fed and quickened unto Life—unto Life eternal—not our souls only, but our bodies also.

After all, to say that Sacraments cannot be received Spiritually in the body, or by the mouth of the body, is but a new Theology. That our bodies shall rise again

¹ Gal. v. 17.

tute comestæ Spiritualiter Vivificæ Carnis Christi. Nisi enim Caro nostra ederit Christi Carnem et biberit Sanguinem nunquam Vitam consequetur æternam. Resurrectio corporum Dei electorum ad beatam Immortalitatem Gratia et Beneficium est mansæ in hac vita Carnis et poti Sanguinis Domini nostri Jesu Christi. Facessat igitur a Christianis auribus, “ ore corporeo Carnem Christi edere et Sanguinem Ejus bibere Spiritualiter Christianus nequit.” Si quis diceret corpus peccati, vel carnem et sanguinem, non posse Spiritualiter edere Carnem Christi, (quippe quæ nec ad credendum, nec ad Regnum Dei possidendum apta sunt,) aliquid dixisse videri posset. Ex verbi Dei consuetudine loquendi Spiritus et Caro opponuntur, corpus vero et animus minime. Legimus apud Joannem, “ Quod natum est ex Carne Caro est ; quod natum est ex Spiritu, Spiritus est.” Et in Epistola ad Galatas, Caro concupiscit adversus Spiritum, et Spiritus adversus Carnem. In his locis et aliis pluribus, Caro non accipitur pro corpore, et Spiritus pro anima, sed pro toto homine corrupto, tam animo quam corpore ; eodem enim peccati tenentur reatu. Quorum communis est corruptio communis est etiam Regeneratio et Sanctificatio. Si animus sanctus, corpus quoque sanctum est. Inepte corpus opponitur ex adverso Spiritui, cum Spiritus Sanctus illud inhabitet tanquam Suum templum.

Maculam superioris erroris non abstergunt quando aiunt, Beneficium mândicationis Spiritualis animi manare ad corpus ; ac si non proxime a manducata Spiritualiter ore corporali Carne Christi, corpora nostra Spiritualem et Cœlestem Vitam perciperent ; sed prior animus Illâ donaretur qui postea Illam ad corpus transmitteret. Spiritus

to blessed Immortality, this shall be by the power of the life-giving Flesh of CHRIST Spiritually eaten. For except our Flesh shall have eaten the Flesh of CHRIST, and drunken His Blood, it may never obtain eternal Life. The resurrection of the bodies of God's elect to blessed Immortality, is the Grace and Benefit of the Flesh of our LORD JESUS CHRIST eaten in this life, and of His Blood drunken. Away then from Christian ears such words as these, "the Christian cannot eat with the mouth of the body the Flesh of CHRIST Spiritually, and drink His Blood." Now if any one were to say that the "body of sin," or, that "flesh and blood" cannot eat Spiritually the Flesh of CHRIST, in that these are things which are not fitted either to believe or to possess the Kingdom of God, I would allow that that man might appear to have advanced somewhat to the purpose. As Scripture useth to speak, it is the Spirit and the Flesh that are opposed the one to the other, it is not the body and the soul. We read in John, "that which is born of the Flesh is Flesh, and that which is born of The SPIRIT is Spirit." And in the Epistle to the Galatians: "The Flesh lusteth against the Spirit, and the Spirit against the Flesh." Now in these places, and in many others, the Flesh is not taken for the body, and the Spirit for the soul, but for the whole man, corrupted as well in soul as in body, for both alike are bound under the same penalty of sin. Now of that of which the corruption is one and the same, the Regeneration and Sanctification is one and the same. If the soul be holy, the body also is holy. And it is mere foolishness to oppose adversely the body to the Spirit, when we know that The HOLY SPIRIT inhabiteth the body as His own temple.

It doth by no means do away with the blot of this error to say that the benefit of the Spiritual eating of the soul floweth from thence into the body—just as if it were not the truth that our bodies become partakers of the Spiritual and Heavenly Life by way of immediate consequence upon the Spiritual eating of the Flesh of CHRIST with the mouth of the body—in that the soul be first gifted with that Life, and hath the office of transmitting It

Sanctus Qui fidelium inhabitat corpora, quando corporeo manducant et bibunt ore Sacramenta Corporis et Sanguinis Domini, non est otiosus, ut proxime in illis nihil operetur, et quod corporeo fit ore non fiat etiam Spiritualiter in toto corpore. Quod Paulus de Israelitis ad Corinthios scripsit intelligi de Christianis omnibus voluit. "Omnes," inquit, "eandem Spiritualem Escam manducarunt, omnes eundem Spiritualem Potum biberunt." Edisse autem et bibisse Apostolus intellexit Israelitas ore corporeo Cibus illum et Potum Spiritualem; et hoc commune fuit omnibus. Discrimen hoc intercessit inter bonos et malos fideles et incredulos, quod illi ore corporeo et Spiritualiter per fidem ederunt et biberunt, hi vero tantum ore corporeo et sine fide. In Novo Testamento omnes boni pariter et mali Christiani dicuntur eodem esse Baptismo Baptizati, et omnes eandem Escam Spiritualem edere, et eandem Spiritualem Potum bibere; quod aliter quam corpore et ore corporeo fieri non potest. Differentia quæ intelligitur est, quod pii non tantum corpore, sed etiam animo Spiritualiter per fidem Baptizantur, impii vero corporaliter tantum; et in Cœna Domini quod alii Spiritualiter et per fidem edant et bibant, alii ore corporeo tantum, sine fide. Nam apud Paulum hæc argumentatio non valeret, Hic Cibus et Potus est Spiritualis, ergo non potest ore corporeo edi et bibi. Omnia Sacramenta tam Veteris quam Novi Testamenti sunt Res Spirituales Quibus pii fide bene usi sunt, et impii male sine fide.

Absurdi nihil habet, Spiritualiter corpus et fide aliquid agere, et corporaliter animam ore corporeo edere, aut aliud quidpiam facere. Ipsa enim actiones omnes cor-

afterwards to the body. The HOLY GHOST, Who dwelleth in the bodies of the faithful, is not so little busied in His office that He worketh nothing in them immediately at such time as they eat and drink with the mouth of the body the Sacraments of the Flesh and Blood of The LORD, and that what taketh place in the mouth of the body doth not also take place Spiritually in the whole body. That which Paul wrote about the Israelites to the Corinthians, he intendeth us to understand of all Christians: "All," he saith, "ate the same Spiritual Food; all drank the same Spiritual Drink." Now the Apostle understood the Israelites to have eaten and drunken with the mouth of the body that Spiritual Food and Drink. And this eating and drinking was common to all alike. The difference between the good and the bad, the believing and the unbelieving, is this,—that the first ate and drank with the mouth of the body, and also Spiritually by faith, but the last only with the mouth of the body, and without faith. In the New Testament all Christians, good and bad alike, are said to be Baptized with the same Baptism; all to eat the same Spiritual Food, and all to drink the same Spiritual Drink, which cannot be in any other way but by the body and the mouth of the body. The difference which is to be understood is this,—that the godly are Baptized not only in their body, but also in their soul, Spiritually, by faith; but the ungodly are Baptized carnally only. And in the Supper of the LORD the same difference holds,—that some eat and drink Spiritually and by faith, others only with the mouth of the body without faith. Such arguing as this would have no force with Paul—"This Food and Drink be Spiritual, therefore it cannot be eaten and drunken with the mouth of the body." For all the Sacraments, as well of the Old as of the New Testament, be Spiritual Things, Which the godly use well by faith, and the ungodly use badly, not having faith.

It doth no violence to our reason that the body act Spiritually and by faith, or that the soul eat with the mouth of the body, or do any other act after a bodily manner. For the soul directeth all the actions of the body, so that it be

poris dirigit, ut audire et videre, edere et bibere, in corpore et cum corpore suo vere dicatur. Scortationis similiter et crapulæ et ebrietatis peccatum corporaliter in corpore ab anima committitur.

Blasphemix, perjuria, falsa testimonia, maledicta et obtreptiones et calumniæ corporaliter ore corporeo perpetrantur ab anima. Similiter, innumeræ piæ actiones, quæ Spirituales sunt, fiunt corporaliter in corpore ab anima; ut sunt, eleemosynam dare, Deum confiteri, Sacramentis communicare. Quamvis hæc Spiritualiter fiant, corporaliter etiam fieri ab anima, quæ has actiones regit, notum est. Quare nulla est ratio cur ad hominis fidelis tantum animam quod fieri Spiritualiter per fidem dicitur referri debeat, non autem etiam ad corpus, quasi animus tantum Spirituales actiones edat, non etiam corpus. Nos ore corporeo precamur Spiritualiter et fide Deum, ore laudamus Deum, ore gratias agimus Deo. Quidni ore corporeo Spiritualiter manducemus et bibamus in Mysteriis Carnem et Sanguinem Domini? Martyres ore corporeo Dominum confessi sunt; et fidem suam variis externisque suppliciis sunt testati, corpora sua excruciarum et sanguinem suum fundi nihil æstimarunt, præ amore Christi; et idôneos non fuisse qui ante Spiritualiter ore corporeo Carnem et Sanguinem Domini perciperent, Quibus confirmarentur, quisquam audebit dicere? Robur profecto corporis ad tolerantiam tormentorum pro nomine Christi a manducatione Carnis et potatione Sanguinis Illius proficiscitur, sicut et animi fortitudo. Promptus quidem est hominis Renati Spiritus in maxima sæpe Carnis infirmitate, quæ non aliunde sublevatur et corroboratur quam a manducata Carne et potu

truly said of it that it heareth and seeth, eateth and drinketh in the body, and together with its own body. In like manner, fornication and gluttony and the sin of drunkenness are offences committed corporally in the body, by the soul.

Blasphemies, perjuries, false witness, cursings, revilings, and calumnies, these things be done in the body, and by the mouth of the body, but they be done by the soul. In like manner there be numberless good actions which be of a Spiritual nature, but be done after a bodily manner in the body, by the soul: for example, the giving of alms, the confessing God, the communicating the Sacraments. Now, although these things be done Spiritually, it is plain that they be done also corporally, by the soul which governeth the actions. Wherefore there be no cause why that which is said to be done Spiritually by faith, be referred to the soul only of the faithful man, and not to the body also, as if it were the soul alone which doth Spiritual actions, and not the body together with it. It is with the mouth of the body that Spiritually and by faith we pray to God: it is with the mouth of the body that we praise God: it is with the mouth of the body that we give thanks to God. Wherefore, then, may it not be that with the mouth of the body we Spiritually eat and drink in the Mysteries the Flesh and the Blood of The LORD. The Martyrs with the mouth of the body confessed The LORD: and testified their faith in Him by enduring divers bodily punishments: they counted it nothing that their bodies were tortured and their blood poured out for the love of CHRIST; and who then shall dare to say that such as these were not fitted, before they came to suffer, to partake Spiritually and with the mouth of the body, of the Flesh and Blood of The LORD, Which was to strengthen them unto all suffering? It is out of the eating of the Flesh and the drinking of the Blood of CHRIST, that there cometh alike strength of body wherewith to endure torments for the Name of CHRIST, and fortitude of soul. The Spirit of the Regenerated man is ready and prepared for all things, oftentimes even in the greatest weakness of the Flesh. And this hath no stay nor strengthening, except from the Flesh of CHRIST

Sanguine Christi, Quæ corporeis idcirco exhibentur Sacramentis, ut corporeo percipiantur ore. Cyprianus de Nativitate Christi, "Defectui carnis nostræ quæ a primitivis fecibus originalis mali infecta languerat, ex Christi Carne redditur fortitudo; et Sacramentorum Communicatio per Quam Illius Corporis Sinceritati unimur, nos in tantum corroborat, ut de mundo, et de Diabolo, et de nobis ipsis victoria potiamur, et Sacramentali gustu Vivificis Mysteriis inhærentes, Una Caro et Unus Spiritus sumus." Quemadmodum Deus Creator est corporis et animi, ita similiter est utriusque Redemptor. Qui Sua Morte redemit corpus, æque ac animam, pascit quoque corpus sicut animam Sua Carne et Suo Sanguine in Vitam æternam. Quod cum fieri non possit nisi Spiritualiter, consequens est corpora nostra manducare Carnem Domini et Sanguinem bibere Spiritualiter sicut et animam. Quamvis Sacramenta Res Divinæ et Cœlestes Institutione Divina sint factæ, Earum Dominus corpora nostra capacia fecit quando corporea Sacramenta Instituit. Nihil opus est ut hic repetam superius allegata testimonia Patrum quibus ore corporis Carnem Christi comedi et Sanguine ora fidelium rubefieri profitentur. Tenendum igitur nobis est quod corporea et Spiritualis manducatio non sunt res contrariæ, sicut etiam non sunt corporeus et Spiritualis Cibus; simul enim consistunt. Panis Dominicus qui videtur, tangitur et comeditur, in Domini mensa, Cibus corporeus et Spiritualis est, quia Id quod illo traditur Invisibilis et Cœlestis et Spiritualis Res est; Cujus Gratia quia corpus nostrum æque est capax sicut nostra anima, ex re corporea et Spirituali Sacramentum constituitur; quod non fieret si res contrariæ essent. Atque

eaten, and His Blood drunken : wherefore, These are set forth in bodily Sacraments, that They may be received by the mouth of the body. Cyprian, upon the Nativity of CHRIST, saith thus : “ It is out of the Flesh of CHRIST that strength is restored to our Flesh in its weakness,—to our Flesh which had fainted through the infection of the primitive taint of original sin : and the Communication of the Sacraments, by which we be united to the Untainted Nature of His Body, doth so mightily strengthen us, that we do gain a victory over the world, the Devil, and ourselves ; and fastening ourselves upon the Life-giving Mysteries, and tasting Them Sacramentally, we be One Flesh and One Spirit.” In like manner as God is The Creator of the body and the soul, so is He The Redeemer of both. He Who redeemed the body by His Death, just as He redeemed the soul, feedeth also the body as He feedeth the soul, with His own Flesh and His own Blood unto Life eternal. Now, since this cannot be except Spiritually, it followeth that our bodies eat the Flesh and drink the Blood Spiritually, even as doth the soul. And although Sacraments be made by Divine Institution to be Things Divine and Heavenly, yet hath The LORD made our bodies to be capable of receiving Them, since He hath Instituted Sacraments under a bodily form. It is nothing necessary for me here to repeat the testimonies of the Fathers, in which they make profession of their faith that the Flesh of CHRIST be eaten with the mouth of the body, and that the mouths of His faithful people be reddened with His Blood. We must therefore be careful to affirm that a bodily and a Spiritual eating are not things contrary the one to the other ; just as bodily and Spiritual food are not contrary the one to the other : for they consist together. The Bread of The LORD, which is seen, touched, and eaten on the Table of The LORD, is bodily Food, and also Spiritual, because That which is given thereby is a Thing Invisible, and Heavenly, and Spiritual ; and since our body be no less capable of receiving the Grace Thereof than our soul, the Sacrament is compounded of a thing bodily and a Thing Spiritual. Now, this could not be if

ita veri fideles fide, corporis ore et cordis, Christi Carnem Spiritualiter manducant et Sanguinem bibunt : hypocritæ vero tantummodo corporaliter, corporis ore, Sacramentum.

Nullam tamen hic aut alibi transubstantiationem aut consubstantiationem cogito ; sed tantum partes unde constant Mysteria non separo, quas individuo nexu conjunctas esse credo. Tanti hujus Beneficii gratam memoriam assidue nos recolere, et Illud magis atque magis indies percipere Dominus voluit, quando hoc Sacramentum ex rebus corporeis et terrenis instituit. Ut autem res illæ nos magis permoverent, Præsentiam Carnis et Sanguinis Sui Mysteriis intulit, dicens, “ Hoc est Corpus Meum, hic est Sanguis Meus ;” ne veluti quædam crederetur absentis esse commemoratio, et non Realis Exhibitio. Præteritæ quidem nobis Mortis et Passionis celebratur memoria, sed non absentis Christi, Qui nobiscum est usque ad consummationem sæculi.

Quomodo (inquies) id fit ? Utinam hac interrogatione supersederetur, et contenti essemus fide amplecti quod verbo Dei docemur ! Nihil aliud habeo quod respondeam quam quod ab aliis, piis et doctis viris, responsum est prius ; nempe Cœlesti, Supernaturali, Spirituali, et Divino Illo (inquam,) modo quo nos in membra Sua Dominus Sibi coaptat, ut Unum cum Illo Corpus efficiamur, et simus Os ex Ossibus et Caro ex Carne Illius. Et quemadmodum hæc Spiritualiter intelliguntur et creduntur, ita hæc Spiritualiter in piis perficiuntur. Quamvis in hypocritis infidelitas Sacramenti frustretur Effectum, et qui non discernunt Corpus Domini, judicium sibi manducent et

these were things contrary the one to the other. Thus, then, they who be truly faithful eat Spiritually the Flesh of CHRIST, and drink His Blood, with the mouth of the body and of the heart ; but hypocrites eat the Sacrament carnally only, with the mouth of the body.

Now, in saying this, I have, neither here nor in any other place, any thought either of transubstantiation or of consubstantiation. All I do is this : I refuse to separate the parts whereof the Mysteries consist, for these I believe to be united together in a bond which may not be severed. When the LORD fashioned this Sacrament out of things bodily and earthly, He willed that we should with all diligence recall and cherish the thankful memory of this so mighty a Benefit, and should take It more and more day by day into our souls. And to the intent that these bodily and earthy things might the more prevail with us, He made part of the Mysteries to be the Presence of His Flesh and Blood, saying, "This is My Body: This is My Blood;" lest it should be believed that there is therein only a certain commemoration of Him absent, and not a Real Exhibition of Him. Doubtless it be the remembrance of His Death and Passion past which is celebrated by us, but it is not the remembrance of CHRIST absent, for He is ever with us "even unto the end of the world."

Thou wilt say, How can this be? Would that such questions as this were never put, and that we were content to embrace by faith that which we are taught in the Word of God! For my part, I have no other answer to make thereto than that which has been made before by others, godly and learned men, and that answer is, that it is done in that Heavenly, Supernatural, and Spiritual manner,—a manner, I say, of God's own making—whereby the LORD adapteth us as it were into the Very Substance of the members of His own Body, that we may be made One Body together with Him, and may be Bone of His Bone and Flesh of His Flesh. And just as these things are apprehended and believed Spiritually, so are they perfected Spiritually in the godly ; and although, in hypocrites, unbelief frustrateth the Effect of the Sacrament, and they who do not "discern The LORD's Body,"

bibunt, Sacramentum tamen ambas suas partes, nempe terrenam et Cœlestem, visibilem et Invisibilem, semper retinet.

Quamvis Spiritus Renati hominis suam quandam promptitudinem habeat ad Cœlestia et Divina, quamdiu tamen in hac vita degit, infirmitate pondereque suæ carnis premitur. Proinde tarditas nostra et socordia Sacrorum Signorum admonitu excitatur, et illis, tanquam scala quadam, cœlos conscendimus ad Eum. Qui in carne ad nos descendere dignatus est, et quotidie in visibilibus elementis Suam nobis offert et Communicat Gratiam. Quam autem sit Salutifera et Vivifica Crucifixa pro nobis Caro Christi et Fusus Sanguis, sextum caput Evangelii Joannis abunde docet. Salutis nostræ summa in ea sita est. Quamobrem tanquam omnium malorum, Mortis denique ἀλεξήριον, Deus nobis Carnem Suam dedit in Escam et Sanguinem in Potum. Et ne veluti quidam horror humanæ carnis sensus nostros averteret, Panem et Vinum consecravit, ut nobis Ipsius Caro et Sanguis essent. Extra controversiam est hoc Sacramento, quam intime et proxime fieri potest, Christum Dominum Se unire nos Sibi significare voluisse ut cum Eo Unum simus, Caro de Carne Ipsius, et Os de Ossibus, ut Ecclesia magis Ei sit intima quam Eva unquam fuerat ipsi Adamo. Merito quivis Christianus cum Mose dicere potest, “ Quæ enim est gens ita magna, cui sunt Dii propinqui, sicut est Jehovah Deus noster in cunctis pro quibus invocaverimus Eum ? ”

Magnæ misericordiæ Dei apud veterem populum, et multa fuerunt testimonia ; sed Illa Quæ Dominus nobis dedit pauca quidem sunt, sed longe præstantiora. Circumcisio, Arca foederis, Paschalis solemnitatis, Sacerdotes et

“eat and drink damnation unto themselves,” nevertheless the Sacrament alway retaineth its two parts, namely, the earthly and the Heavenly, the visible and the Invisible.

The spirit of the Regenerated man hath doubtless a certain propension of its own towards Heavenly and Divine Things, but so long, nevertheless, as it liveth here, it is weighed down by the infirmity and the burden of its own flesh. Wherefore our slackness and sloth is quickened by the admonishing of the Sacred Signs, and by these, as it were by a ladder, we climb to heaven, until we come unto Him Who bowed Himself to come down unto us in the Flesh, and Who, day by day, offereth and imparteth to us His Grace in the visible elements. Now, how full of health and Life is the Flesh of CHRIST Which was Crucified, and His Blood Which was shed for us, we may learn at large from the Sixth Chapter of the Gospel of John. The Flesh Crucified containeth the whole sum of our Salvation. Wherefore God hath given unto us His Flesh for Food, and His Blood for Drink, as being The defence against all ill, and, in the end, against Death itself. And that there might be no shrinking of our sense, or any horror, as it were, of the eating of human flesh, He hath consecrated the Bread and Wine, that these may be to us His Flesh and His Blood. Beyond all controversy this pertaineth to the Sacrament, that CHRIST The LORD willeth thereby to signify unto us that He uniteth us with Himself in union so intimate and near, that we be One with Him,—Flesh of His Flesh, and Bone of His Bones: to the end that the Church be even nearer unto Him than was Eve at any time unto Adam himself. Well then may every Christian say, with Moses, “What nation is there so great, who hath God so nigh unto them, as The LORD our God is in all things that we call upon Him for?”

Many and great were the testimonies of the mercy of God with His people of old, but those which The LORD hath given to us, though they be few in number, are far more excellent. Circumcision, the Ark of the Covenant, the observances of the Passover, the Priests and the Levites, the Sabbaths, the New Moons, the array of Vic-

Levitæ, Sabbata, Neomeniæ, Victimarum apparatus, quædam tantum umbræ Rerum Divinarum fuerunt, Quas in Christo habemus cumulatissime. Caduca illa omnia fuere et impedita, sexcentis casibus obnoxia. Illa autem Quæ nobis data sunt Æterna et Cœlestia sunt omnia, Quæ Lavacrum, Quæ Panis et Vinum ita tegunt, ut si desint et fides adsit, Illa tamen habeamus. Mystéria in istis externis et visibilibus rebus idcirco Instituta fuerunt ut nos adjuvent ad Cœlestia, si adsint, non ut nos Illis privent, si desint; et in rebus quæ facile parari possint quovis loco et tempore. Testamentum, Templum, Arca, Victimæ, Sacerdotes, omnia hodie libera, minime impedita, nec ullis casibus obnoxia sunt. In Christi Sanguine Æternum Testamentum habemus et Æternum Sacrificium. Ipse Templum, Ipse Altare, Ipse Hostia, Ipse Sacerdos Æternus secundum ordinem Melchisedec. Nemo Hæc impedire, nullus casus, nulla calamitas eripere nobis potest. Neomeniæ, Sabbata, non paucorum dierum, sed omnium. Pascha vero nostrum quovis loco et quovis tempore nobis immolatus est Christus. Epulari et diem festum agere quotidie licet, modo non in fermento veteri, nec in fermento malitiæ et nequitiae, sed in azymis sinceritatis et veritatis id fiat. Populo Novi Testamenti Deus Sacramenta Gratiae Suæ tanto præstantiora et augustiora dedit quanto Novum Testamentum præstat Veteri. Pro Arca fœderis Ipsummet Christum habemus, in Quo longe excellentius Deus nobis Præsens adest quam populo Israelitico in Arca: "In Ipso enim placuit Patri ut tota plenitudo Deitatis corporaliter inhabitaret;¹ Deus enim erat in Christo mundum Sibi reconcilians," quod de Arca

¹ Colos. ii. 9; 2 Cor. v. 19.

tims, were, as it were, only certain shadows of those Divine Things which we have in all their fullest abundance in CHRIST. Now, all those things were perishable, and had no free and certain course, in that they were subject to innumerable chances. But the Things which have been given unto us are all Eternal and Heavenly. Things which the laver of Baptism, which the Bread and Wine do in such sort contain, that, if these be lacking, and faith be there, we have the other still. The Mysteries have been Instituted in these external and visible things, to the intent, that, if they be present, they may help us unto Heavenly Things; not that, if they be absent, they may deprive us Thereof. And they have been Instituted too in things which may easily be provided at any place and time. The Covenant, the Temple, the Ark, the Victims, the Priests, are now all free: they are nothing hindered in their course; they are subject to no change or chance. In the Blood of CHRIST we have The Eternal Covenant and The Eternal Sacrifice. He is Himself The Temple, Himself The Altar, Himself The Victim, Himself The "Priest for ever after the Order of Melchisedec." No one can hinder These Things; no chance, no calamity can deprive us Thereof. Our New Moons, our Sabbaths, are not of some few days, but of all days. Our Passover CHRIST is sacrificed for us in any place and at any time. Day by day may we banquet and keep the feast, provided only that this be done "not with the old leaven, nor with the leaven of malice and wickedness, but with the unleavened bread of sincerity and truth."

God hath given Sacraments of His Grace to His people of the New Testament, by so much the more excellent and the more full of Majesty, by how much the New Testament excelleth the Old. In the place of the Ark of the Covenant, we have Very CHRIST Himself; in Him God is ever Present with us by a far more excellent way than, of old, above the Ark to the people of Israel. "For it pleased the FATHER that in Him should dwell all the fulness of the GODHEAD bodily;"¹ for God was in CHRIST, reconciling the world unto Himself," which cannot be said

¹ Colos. ii. 9; 2 Cor. v. 19.

dici non potest ; et Ipse Christus est in Sacramentis Se nobis Communicans. Propius ad nos venire non potuit, quam venit quando factus Homo Vitæ Æternæ Cibus fieri dignatus est. Pro Propitiatorio nos habemus Propitiatorem, atque adeo Ipsam Propitiationem, Quæ tantummodo adumbrata erat in Arca. Habebant Israelitæ Arcam Fœderis Vetusti, nos Ipsum Sanguinem Novi Testamenti. Mysteria Panis et Vini Hæc omnia continent et exhibent, et per Illa Divinæ efficimur participes Naturæ. Quid ultra cogitari potest esse in Rerum Divinarum thesauris quod nobis datum in Christo non sit, et Christus Ipse nobis non det in Corporis et Sanguinis Sui Sacramento ? Quemadmodum Christus Dominus omnia complectitur in Se excellentiori modo quam ullis umbris olim potuère satis exprimi, ita nobis omnia modo indicibili, in Corporis et Sanguinis Sacramento Communicat.

Mensa nobis proponitur Supremæ Majestatis Dei Patris et Filii et Spiritus Sancti cui accumbere tanti honoris est ut major nullus possit optari. Longe supra mortalitatem nostram est quod hic in terris mensa fruamur angelorum. Quid est quod mortalis optare possit amplius ? Inter mortales magna est dignitas mensæ regiæ. Ad eam nemo nisi Rex admittitur. Sed dapes longe sunt inferiores Regis majestate ; nihil ibi est quod cum ipso possit æquari. Contra, in hac Divina Mensa nihil apponitur Quod minus sit Ipso Rege. Ipse convivas Sua Carne et Suo Sanguine Pascere dignatur, quia Illo nulla est esca, nullus potus suavior, et cum sit Immensus, Pastus non consumitur. Non potest non indigne manducare et bibere qui Hæc pro

of the Ark ; and CHRIST Himself is in the Sacraments, and therein Imparteth Himself to us. Hardly could He come nearer unto us than He hath come, in that, made Man, He hath bowed Himself to become the Food of Life eternal. In the place of the Propitiatory, we have The Propitiator ; and therefore The Propitiation Itself, Which was only shadowed out in the Ark. The Israelites had the Ark of The Old Covenant ; we have The Blood Itself of the New Testament. The Mysteries of Bread and Wine contain and exhibit all These Things, and by Their means are we made partakers of the Divine Nature. What further thing, then, is there, which can be imagined to be among the treasures of Heavenly Things, which hath not been given unto us in CHRIST, and which CHRIST Himself doth not give us in the Sacrament of His Body and His Blood ? Just as CHRIST The LORD embraceth all Things in Himself in a far more excellent way than could be worthily expressed by any shadows, so doth He Communicate all Things to us in a manner ineffable in the Sacrament of His Body and His Blood.

There is set before us the Table of the Supreme Majesty of GOD The FATHER, and The SON, and The HOLY GHOST ; and to sit at this Table is a thing of so great dignity, that there be no room for any desire of greater honour. Assuredly, it is far above our mortality, that here upon earth we be admitted to the Angels' Table. What is there that mortal man can ask for more ? The dignity of a royal table is in high estimation with men ; to that table no one is admitted except he be a King : but the banquet set out thereon is far beneath the Royal state. There is nothing there which can be deemed of equal honour with the King himself. But, behold, on the Table of The LORD there is nothing set out Which is less than The King Himself. He Himself deigneth to Feed His guests with His own Flesh and His own Blood ; because there is no food, no drink, which hath greater sweetness, and because, in that He is Infinite, though He is Fed upon, He is not consumed. Now, whosoever doth not discern These Things, according to his own measure, how great They be, must needs eat and drink unworthily. For

modulo suo quanta sunt non dijudicat. In externo Pane et Vino nobis non est hærendum. Fidei oculis penetrare nos convenit ad Alteram hujus Mysterii partem Quæ oculis conspicua non est. Tollamus igitur velum Panis et Vini, et Domini totam Passionem conspiciemus; videbimus Christum cœli ac terræ Regem, luctantem cum Mortis et Inferni doloribus; videbimus Sanguinem toto fluentem Corpore ex Ipsius vulneribus; videbimus Æternum Sacerdotem Seipsum in sacrificium offerentem Deo Patri in remissionem peccatorum. “Papæ! (inquires) quid audio? Ad lætitiā et gaudium convivii nos invitari putabam; sed durissima, et tristia acerbissimaque sunt quæ audio, quorum animus meminisse horret, et quorum commemoratio doloris quædam est renovatio.” Male rem accipis. Dura quidem et acerba tristiaque hæc omnia semel quondam fuere Christo; sed tibi hæc omnia suavia sunt. Ecquid suavius charitate Dei? Si cui vel paululum delibare detur hujus amoris suavitatem, nihil hoc epulo suavius unquam se gustasse dicet. Chrysostomus ad populum Antiochenum:¹ “Quis pastor oves proprio pascit cruore? Et quid dico pastor? Matres multæ sunt quæ post partus dolores filios aliis tradunt nutribus. Hoc Ipse non est passus. Sed Ipse nos proprio Sanguine Pascit, et per omnia nos Sibi coagmentat.” Idem Pater in Joan.:² “Christus, ut Suum in nos ostenderet desiderium, non Se tantum videri permittens desiderantibus, sed et tangi et manducari, et dentes Carni Suæ infigi, et desiderio Sui omnes impleri,” &c. “Parentes sæpenumero liberos suos aliis alendos dederunt; Ego autem Mea Carne alo, Me his exhibeo, omnibus

¹ Hom. 60.² Hom. 54.

we may not stay our thoughts upon that which is outward, the Bread and Wine : it is convenient that with the eye of faith we penetrate to the other part of this Mystery, which is not beholden by the eye of the body. Take we away, then, the veil of Bread and Wine, and we shall behold the whole Passion of The LORD ; we shall behold CHRIST, The King of heaven and earth, contending with the pains of Death and Hell ; we shall behold His Blood flowing from His wounds down His whole Body ; we shall behold The Eternal High Priest offering Himself in Sacrifice to God The FATHER, for the remission of sins ! “ Ah ! ” wilt thou say, “ what do I hear ? I thought that we were invited to a joyful and pleasant banquet ; but the things I hear now are very hard and sad, and full of bitterness,—things from the remembrance of which the mind shrinketh, and of which the commemoration is but, as it were, a renewal of our sorrow.” I answer, thou apprehendest this matter ill. Once, indeed, all these things were hard, and bitter, and sad to CHRIST ; but to thee every one of them is filled with sweetness. Is there anything that is more sweet than the love of God ? And who is there who shall have had it given him to taste howsoever little of the sweetness of this love, who will say that he hath ever tasted anything more sweet ? Chrysostom to the people of Antioch saith thus :¹ “ Where is the shepherd who feedeth his sheep with his own blood ? But why do I speak of shepherds ? There are many mothers who, when the pains of childbirth are past, give their children into other hands to nurse. This He willed not ; for He Himself Feedeth us with His own Blood, and by all things joineth us closely unto Himself.” The same Father on John :² “ CHRIST, that He might show His desire towards us, not only permitteth Himself to be seen of those who desire Him, but to be touched, and to be eaten of them, and to have their very teeth fastened in His Flesh, and that all should be filled with their desire of Himself. . . . Oftentimes parents have given their children to be nourished by other hands. I nourish them, saith He, with

¹ Hom. 60.² Hom. 54.

saveo, omnibus Optimam de Futuris Spem præbeo." Illa Christi Dilectio omnibus numeris absoluta tum erga Patrem tum erga nos fuit, et tanta, ut major esse non potuerit. Et in tanta Majestate humilitas fuit tanta, et obediendi studio tanta Sui dejectio, ut omnium totius mundi peccatorum veniam impetraverit. Angelos bonos obstupefecerit, et Satanæ superbiam pudefecerit. Erubescat hic mundi omnis fastus, et arrogantia; hic omnis animi tumor et elatio prosternatur. Quisquis hanc Christi ederit Carnem tam humilem, tam abjectam, non poterit non etiam ipse humilis fieri. Si antea gerebat altos spiritus, hic cessabunt et instar fumi vanescent.

Quid amplius dicam de Hoc Cibo? Omnium virtutum genera in Eo tanquam in Vitæ fonte conspicio. Animus tanto Dei præsidio munitus, idem semper erit et sibi similis in adversis juxta et prosperis permanebit: nec prospera illum efferent, nec adversa ulla dejicient. Si Deus nobiscum, quis contra nos? "Magnus intra me Deus est," inquebat illa. Sed meliori jure Christianus id dicere audebit quotiescumque hoc Sacramentum percepit, et totus homo repletur Deo, animo simul et corpore. Oculis, manibus, ore, Filium Dei totus homo tenet Totum, et ut ipse habetur, habet. Qui totum hominem redemit, totum hominem quoque Carne et Sanguine Suo pascit, et totum Numine Suo implet, ut qui sumus templum Dei, et membra Domini nostri Jesu Christi. Quemadmodum Israelitæ in carne sua Fœdus Dei gerebant, ita Christiani Fœdus Dei tenent manibus et ore Totum intra se recipiunt.

Quantum distet corpus ab umbra non ignoramus. Patres tamen olim veteribus Sacramentis cum maxima

My own Flesh ; I show Myself to them ; I am favourable to all ; I give unto all the Best Hope of Things to come." This Love of CHRIST is thus perfect and complete in all its parts, as well towards The FATHER as towards us ; and it is so exceeding great, that no love can surpass it. And though His Majesty were so high, yet was His humility so deep, and His abasement of Himself so entire in His purpose of obedience, that He obtained the pardon of the sins of the whole world, filled with a marvellous astonishment even the Angels of light, and put to shame the pride of the devil. Before Him let all this world's pride learn to blush, and every swelling and haughtiness of the soul be laid low. It cannot be but that whosoever shall eat this Flesh of CHRIST, thus humbled and thus abased, the same must be humble and abased in himself. If in former times he hath been used to proud thoughts, here will they cease and vanish as smoke vanisheth.

I know not what more to say of This Food. I behold in It, as it were in the very fountain of Life, all manner of virtues. The soul fortified by so mighty protection of God will ever be the same, and will remain like unto itself, alike in adversity and in prosperity ; no prosperity will elate that soul, no adversity will cast it down. " If God be for us, who shall be against us ? " " The Great God is within me," she said. Even with a better right shall the Christian dare to say this, so often as he partaketh of the Sacrament, and in his whole man is filled with God ; in his soul and in his body, with his eyes, with his hands, with his mouth : the whole man holdeth all The Son of God, and hath Him, as he himself is had of Him. He Who redeemed the whole man, Feedeth also the whole man with His Flesh and Blood, and filleth the whole man with His Deity ; for we are the temple of God, and members of our LORD JESUS CHRIST ; and just as the Israelites bore about with them in their flesh the Covenant of God, even so do Christians hold in their hands The Covenant of God, and with their mouth receive It all into themselves.

We know well how great the difference be between the body and the shadow. Now the Fathers of old used the

religione usi sunt ; et non debitum Illis detulisse honorem præsens mors erat. Quinquaginta mille et septuaginta Bethshemitarum viros Dominus interfecit quod parum reverenter Arcam attrectassent. Uzzam prætereo et Philistæos, in quos similiter ira Dei desæviit. Quanto graviore poena est ille dignus qui Sanguinem Novi Testamenti contempserit ? Mysteria omnia in Novo Populo quum Ipse Deus Instituerit, ut Suum erga nos Amorem testatum faceret, et Gratiam exhiberet, quisquis Illa violare audet, aut contemptim tractat, ingratos Judæos, atque adeo omnes idolatras gentes impietate superat : utpote qui Dei Gratiam, atque adeo Deum Ipsum nimis scelerate contemnat. Propterea D. Paulus graviter monet Corinthios ut manducaturus Panem hunc et Sanguinem bibiturus, probet seipsum ; quod quia neglectum fuerat a Corinthiis, multos Deus morbis variis afflixerat et corporali morte punierat. Jubet igitur ut prius seipsum homo probet, et sic de Pane edat et de Poculo bibat.

Probatio hæc prima ad fidei cujusque examen referenda est, ut quisque videat num sit in fide. “ Vosipsos probate,” inquit Paulus, “ annon agnoscitis vosmet ipsos, et Jesum Christum in vobis esse.” Hoc primum. Deinde ad ea quæ fidem comitantur respiciendum est ; nempe ad resipiscentiam et peccati odium. Sed Dominus noster vobis similiter signum dedit quo sciri potest num e numero simus discipulorum Ejus quando dixit, “ Ex hoc homines cognoscent vos esse discipulos Meos, si charitatem habueritis alii in alios.” Et postea Ipsius discipulus Joannes testatur, “ Quod scimus nos esse translatos de Morte ad Vitam, quia diligimus fratres.” Non parvum est tes-

Sacraments of the Old Testament with the deepest reverence ; and it was thought worthy of immediate death not to pay to them their due honour. The Lord slew fifty thousand and seventy of the men of Bethshemesh, because they had dealt with the Ark without due reverence. I need not enlarge in this place upon the case of Uzzah, and of the Philistines, whom the anger of God visited in like manner. Of how much heavier punishment shall he be thought worthy who doth dishonour to The Blood of the New Testament ! For God hath Himself Instituted all Mysteries for His New People, to testify His love towards us, and to make manifestation of His Grace : whosoever ; therefore, dareth to violate the Mysteries, or to handle Them as though they were things that may be despised, that man exceedeth in impiety the thankless Jews, and herein all the people who worship false gods ; for he despiseth, in an excess of wickedness, the Grace of God, and therein God Himself. Wherefore S. Paul solemnly admonished the Corinthians, that every one who would eat This Bread and drink This Cup, examine himself. It was the neglect of this duty by the Corinthians which had caused many of them to be afflicted with divers diseases sent by God, and to be punished even unto the death of the body. " Wherefore," saith he, " let a man first examine himself, and so let him eat of That Bread, and drink of That Cup."

Now the first part of such examination is an inquiry by every man into his faith, that he may see whether he be in the faith. " Prove your own selves," saith Paul ; " know ye not your own selves, how that JESUS CHRIST is in you ?" This then is the first thing of all. Next we must look to those things which accompany faith ; namely, to repentance and the hatred of sin. Now our Lord too here in like manner hath given us a sign, whereby we may know whether we be of the number of His disciples, in that He saith, " by this shall all men know that ye are My disciples, if ye have love one to another." And afterward His disciple John testifieth : " We know that we have passed from Death unto Life, because we love the brethren." It is no little assurance

timonium nos a Deo diligere, si alios sincere amamus. Amor amorem parit, et ignis igne accenditur. Nec Deum Suum, nec proximum quisquam sincere amaverit, quem Deus Ipse prior Amore Suo dignatus non fuerit. Tanti fraternum amorem Deus facit ut sacris oblationibus eum præferat, quando illum, qui munus oblaturus est Deo ad Aram accedit, sistere gradum jubet, si meminerit fratrem aliquid habere contra eum, et prius abire et reconciliari fratri suo, et tunc demum offerre munus suum. Illud quodcunque fuerit, non ante fore gratum Deo quam reintegrata fuerit amicitia Dominus ostendit. Quamdiu durant inimicitiae, quamdiu injuria flagrat, nullum Deo gratum munus offerri potest; vult enim Deus charitatem et misericordiam præ sacrificiis.

Non postrema probationis pars in consideratione sita est magnitudinis et excellentiae Rerum Quas nobis in Coena Sua Dominus proponit.

Quisquis es qui buccellam Panis accipis, cum Dominus Ipse tibi dicat, "Hoc est Corpus Meum," fide respondendum tibi est, "Amen;" et cavendum ne aliorum te tuarum cogitationes abripiant ut dicas, Non est Corpus, sed tantum panis est, et quædam figura corporis. A reverentia debita tantæ rei hujusmodi cogitationes animos fidelium abducunt. Quando sensus carnis tuæ tibi renunciat panem te accipere, nemo negabit orthodoxus, sed Illo Pane Agnus paschalis Christus in Cruce immolatus porrigitur. Panem igitur accipis, quando vero addis "tantum," erras toto (ut aiunt) cœlo. Sacramentum enim dissolvis, quia solus panis non est Sacramentum. Deinde quod figura sit Corporis non negatur, sed quæ pondus habet

unto us that we are loved of God, if we do love one another in sincerity. Love begetteth love, fire is kindled by fire. No one can love in sincerity either his God or his neighbour, unless God Himself hath first made him to be worthy of His own love. Now God regardeth the love of the brethren as so great a thing, that He preferreth it even to the oblation of the Altar, in that He commandeth the man who approacheth the Altar of God to make offering of his gift, not to draw near if he shall remember that his brother hath aught against him, but first to go and be reconciled unto his brother, and then to come and offer his gift. For whatever that gift may be, The Lord declareth that it will not be acceptable unto God until good-will be restored between brethren. So long indeed as enmity abideth, so long as the sense of injury burneth in the breast, no gift can be offered to God which is well pleasing to Him, for God willeth to have love and mercy before sacrifice.

There is another part of our examination, and that not the least, which hath to do with the greatness and excellency of the Things Which The Lord offereth to us in His Supper.

Whosoever then thou art who receivest the morsel of Bread when The Lord Himself saith to thee "This is My Body," be careful that thou make answer by faith, "Amen." Beware lest thy thoughts hurry thee away to other things, so that thou sayest in thy heart, It is not The Body, it is but bread, it is but a certain figure of The Body. For thoughts of this kind draw aside the minds of the faithful from the reverence that is due to so great a Thing. When the sense of thy bodily nature telleth thee that what thou receivest is bread, no one of the orthodox will gainsay this : but, remember, by That Bread CHRIST, The Paschal Lamb, sacrificed on the Cross, is given unto thee. It is then bread which thou dost receive, but when thou addest to "bread" the word "only," thou dost err as greatly as it is possible for man to err. For thou dost unmake the Sacrament, because bread alone is not the Sacrament. Again, no one denieth that it be the figure of the Body ; but it is one which hath

Rei Præsentis. Nam nec hoc stare potest cum Sacramento Novi Testamenti Gratia, quæ omnibus offertur et fidelibus confertur. Illud Quod significat Sacramentum cujus et signum et figura est, nisi Dominus dedisset, nunquam Corpus et Sanguinem Suum appellasset. Similiter, quando Poculum accipis, nihil dubitare debes, te Novum Testamentum tuis manibus tenere in Sanguine Christi, vel Ipsum Novi Testamenti Sanguinem. Hæc sunt Ipsa Verba Christi, quibus fideles respondere oportet, "Amen;" quia Ille dixit qui potest facere quod dixit. Quandoque igitur Sacramenta sumis, cavendum est ne a Rebus significatis cogitationem avertas et alio transferas. Idcirco Ipsarum Rerum retinent vocabula ut in illas¹ defixos, tanquam in Res Ipsas, semper habeas oculos.

Quia propter varios circa Sacramentum Eucharistiæ errores recessum fuit a veteri tam verbi Dei quam veterum Patrum de Sacramentis loquendi more, multi non illa religione aut potius pietate, ad Corporis et Sanguinis Domini Communionem accedere mihi videntur, sicut Res tanta postulat, et Dei Gratia adjuti fideles præstare deberent. Ad illud internum mentis examen quod modo tetigi, externa corporis sanctitas et religio accedat quoque oportet. In corporis voluptatibus acrasia quædam inest quæ foeditate sua corpus contaminat, ut sunt crapula et ebrietas, ususque conjugii intempestivus. Turpitudinem quidem Benedictio conjugii et Gratia Dei tegit, sed non tollit. Veteris Testamenti Patres ad accipien-

¹ Sic in MS.; sed quære "illa" ?

the weight of the Thing Present ; for no other account of the Sacrament can consist with the Grace of a Sacrament of the New Testament which is offered to all, and bestowed upon the faithful. And unless The LORD had given That Thing Which the Sacrament signifieth, and of Which it is a sign and figure, He never would have called It His Body and His Blood. After the like manner, when thou receivest the Cup, thou mayest nothing doubt that thou holdest in thy hands the New Testament in the Blood of CHRIST, or, The Very Blood of the New Testament. For these be the Very Words of CHRIST, and it is for all the faithful to answer thereto, "Amen," because He hath said it, Who can do what He hath said. Whensoever therefore thou takest the Sacraments, beware that thou turn not thy thought away from the Thing signified, and transfer it to aught else. For it is for this very cause that thou mayest always have thine eyes fixed upon them as beholding in them the Things themselves, it is for this very cause that they have the names of the Things Themselves given unto them.

It hath been one unhappy consequence of the many errors concerning the Sacrament of the Eucharist, that men have departed from that ancient manner of speaking of the Sacraments which belongeth as well to the Word of God as to the old Fathers : it hath been again a consequence of this that many in my judgment draw near to the Communion of the Body and Blood of The LORD without that reverence, I would rather say without that piety, which so great a Thing requireth, and which God's faithful people, aided by God's Grace, should ever manifest. Now besides that inward examination of the soul which I have touched upon above, there is required an outward holiness of the body and an outward reverence. There belongeth to the pleasures of the body a certain incontinence which defileth the body by its contact. Such things are for example gluttony, and drunkenness, and the excessive use of the marriage bed. The Blessing of wedlock and the Grace of God covereth, but doth not take away the uncomeliness. The Fathers of the Old Testament, when summoned to receive the law, are

dam legem iubentur sanctificare se et abstinere ab uxoribus suis. Panibus propositionis vesci Davidi sacerdos Dei non iudicasset integrum, nisi quod mundus ipse et ipsius comites ab uxoribus essent testatus fuisset. Quamdiu Altari sacerdotes ministrabant ab uxoribus suis abstinebant: et Paulus a conjugio primos Christianos conjuges mutuo consensu continere se consuevisse, quando vacandum erat orationibus, innuit. Thorus quidem Christianorum immaculatus est, si temperanter eo utantur conjuges: sed quædam intemperantia est quando jejunium est indictum et extra ordinem vacandum precibus, aut alias quando religione quadam præcipua colendus est Deus, si quis consueto more sua utatur uxore. In cæremoniis legalibus abrogatis, omnia numerari non debent quæ ad sanctificationem corporum nostrorum pertinent. Multa umbris cæremonialibus olim fuere involuta quæ ad bonos et probos mores pertinent, et umbris discussis retinenda sunt. Quamvis de hac re præceptum nullum extet, quid deceat piis fidelibus videre haud difficile judico. Sanctitatem autem corporis singularem et extraordinariam, in celebratione Mysteriorum Mortis et Passionis Christi decentem esse Res Ipsa indicat. Quod Pontificii coelibatum indixerunt perpetuum suis presbyteris, causa hæc fuit, quia quotidie orandum publice pro populo et sacrificandum, hoc est, Mysterium Sacræ Synaxeos celebrandum esse censebant. Quasi vero Christianorum presbyteri sine ulla intermissione vacare Sacris et eundem fidei ardorem retinere queant. Si qui tales sunt, utantur illo Dono; nemo prohibet. Sed interim humanæ imbecillitati, quæ in plerisque omnibus inest,

bidden to sanctify themselves and to come not near their wives. The Priest of God would not have judged it possible for David to eat the Shewbread had he not solemnly declared that he himself and his companions were clean, and had not come near women. So long as the Priest ministered at the Altar, they came not near their wives : and Paul instructeth us that the first Christian husbands and wives by mutual consent accustomed themselves to abstain, that they might give themselves unto prayer. The marriage bed of Christians is undefiled if it be used temperately : but there is a certain intemperance if a man do not abstain at such time as a fast is proclaimed, or men be called unto prayer in any special way, or in any other sort God hath to be worshipped by any manner of extraordinary observance. We may not reckon among the ceremonies of the Law which have been done away, *all* things which pertain to the sanctification of our bodies. There are many things, indeed, which were once wrapped in the shadows of the Law which have a close respect to good and true morality, and which are to be diligently preserved now that the shadows have been swept away ; and although there be no exact precept upon this matter, I think it not difficult to understand what that is which becometh the godly and the faithful. Now the Nature of the Thing Itself telleth us that a certain singular and extraordinary holiness of the body becometh those who are about to celebrate the Mysteries of the Death and Passion of CHRIST. The reason why the Romanists have imposed upon their Priests a perpetual celibacy is this, because they judge it to be their office to make public prayer every day, and to offer sacrifice for the people ; that is, that it is their office to celebrate the Mystery of the Holy Communion : just as though the Priests of the Christians were able to give up their whole time to sacred things without any intermission, and at all times to retain the same ardent and steady faith. If there be any such, let them use the great Gift of God ; no man forbiddeth them : but meantime, it behoveth to consider and consult for human infirmity ; that infirmity

consulendum fuit. Presbyteris Christianæ Ecclesiæ, sicut olim Sacerdotibus Israeliticis, vices dari poterant, quibus rei domesticæ et uxoribus suis operam darent. Plus quam Deus mandavit hominibus onerare ipsorum conscientias tyrannis est.

Multum interest inter temporariam ab uxore continentiam et perpetuum cœlibatum. Multa in vita communi accidunt tum privata tum publica, quæ viros ab uxoribus ad tempus divellunt, et continere cogunt. Quapropter grave nemini pio videri debet si ad diem unum aut alterum sese ab uxore contineat quando Sacris Mysteriis operam est daturus aut Illa percepturus. Nullius tamen conscientiæ laqueum injicio. Legem nullam præscribo. Non ignoro solam impœnitentiam apud Deum reddere hominem indignum participatione Corporis et Sanguinis Domini, et nisi flagitiorum et præcedentis vitæ turpitudine quibus Ecclesiæ societas offensa est, aut censura Ecclesiæ impedimento sint, hominem a Domini Cœna non prohibebo. Sed non laudabo nisi adsit etiam corporis puritas. Ad prædicationem et auditionem Evangelii illam parasceven non esse necessariam scio, quæ erat ad primam Legis e Monte Sina promulgationem. Sed ego de necessitate absoluta in hac re non disputo. Tantum de honestate et decentia loquor, et ad illa quæ pia et Christiana judico pios exhorto et admoneo, ut sancti Deo simus mente pariter et corpore quotiescumque Corpus et Sanguinem Domini percepturi sumus. Deus Qui Creator et Salvator est utriusque hominis, utroque colendus et adorandus est.

Metuitur hodie, quod antehac nunquam, Panis adoratio, si flexis genibus sumatur Eucharistia; atque dis-

which is of our common nature. It had been possible to make courses of Priests of the Church of CHRIST as in old time of the Priests of Israel, and thus they might have cared for their wives and families. It is mere tyranny to load the consciences of men with more than God hath commanded.

There is a wide difference between occasional abstinence and a perpetual celibacy. Many things happen in our common life, as well private as public, which separate men from their wives for a time, and force them to abstain. Wherefore there can surely be nothing grievous to a pious mind, that a man come not near his wife, for one or more days, when he be either about to administer or to receive the Holy Mysteries. But I lay no snare for any man's conscience ; I prescribe no law ; I do not conceal from myself that it is impenitence towards God *only* which maketh man unworthy to partake of the Body and Blood of The LORD ; and unless it be that, either an excess of wickedness and the stain of a former evil life, whereby the fellowship of the Church is offended, or the censure of the Church, be actual impediments, I would not forbid any man the Table of The LORD ; but neither can I advise him to draw near, unless he bring with him also purity of body. I know that that particular preparation which was required for hearing the first promulgation of the Law on Mount Sinai, be not required for the preaching and the hearing of the Gospel. But I am not concerned to insist here upon any absolute necessity in this matter. I speak only of that which is honest and comely ; and I exhort and admonish the godly to the use of those things which I think to be godly and fitting for Christian men. I exhort and admonish that we be holy before God, in soul and body both, so often as we draw near to receive the Body and Blood of The LORD. God, Who is The CREATOR and The SAVIOUR of both parts of man, is to be worshipped and adored by both parts alike.

There is a fear in these our days, which there has been at no other previous time : men are afraid of the adora-

putatur Sacramenta non esse adoranda. Unde iste metus? Quis unquam Panem Eucharisticum adorandum docuit? Ipsi Pontificii etiamsi Panem adorent, non tamen adorandum docent, sed contra cavent ne ante consecrationem ostendatur panis ne forte per ignorantiam ab indocta et rudi plebe adoretur. Post autem presbyteri consecrationem panis, quâ deletam panis opinantur substantiam, aut transisse in substantiam Corporis Christi, non tunc panem sed Ipsum Christum adorari arbitrantur, et tuto aliis adorandum proponunt. Admonent tamen populum non esse adorandas species illas externas, quas accidentia sine subjecto dicunt, sed Illud esse adorandum quod sub illis visibilibus formis tectum latet.

Germaniæ theologi qui in Pane, sub Pane vel cum Pane, Ipsummet Christi Corpus esse affirmant, Panem nunquam dixerunt adorandum, nec id quenquam audiivi unquam aut legi theologum docuisse, nisi qui forte etiam diceret, Christum esse impanatum, ut Incarnatus creditur. Unde, quæso, hic metus adorationis? Ut adorationis habitus vitetur, quando Sacra Synaxis sumitur? Mihi multo magis metuendum videtur ne quis non adoret Quod illic tunc adorandum fidelibus proponitur. Sacramenta non esse adoranda, quod quidam disputant, de symbolis externis, quæ res creatæ sunt, accipiendum est; alias Aqua Baptismalis esset adoranda. Sed quamvis Baptismi Aquam nemo docuerit

tion of the Bread, if the Eucharist be taken on our bended knees ; and it is contended that Sacraments be not to be adored. Whence proceedeth this fear ? Who is there that ever hath taught that the Bread of the Eucharist is to be worshipped ? Why, the Romanists themselves, although they worship the Bread, do not teach that it is the Bread which is to be worshipped. So far from it, they are especially careful that the bread be not displayed until it be consecrated, lest haply it be worshipped in ignorance by the unlearned and vulgar among the people. But so soon as the bread hath been consecrated by the Priest, by which act of Consecration they consider that the substance of bread hath been removed, or hath passed into the Substance of the Body of CHRIST, then they consider that It is not bread that is worshipped, but CHRIST Himself ; and they deem that they may safely propose It as an Object of worship to all men. Nevertheless, they are still careful to admonish the people, that it is not those outward forms which are to be worshipped, which they call accidents without subject-matter, but that That is to be worshipped Which is hidden under these visible forms.

The German theologians, who affirm that the Very Body of CHRIST is either in the Bread, or under the form of Bread, or together with the Bread, have in no place said that the Bread is to be worshipped, nor have I ever heard that any theologian hath so taught, or have I found such to be their teaching myself ; unless, perhaps, a man may be found to go so far as to say that CHRIST taketh upon Himself the nature of bread, as He hath taken upon Himself the nature of our Flesh. I ask then again, Whence cometh this fear of worshipping ? Is it that it be desired to avoid the habit of worship in the taking of the Holy Communion ? For my part, I think that what hath to be feared is much rather this,—that a man should not worship That Which is there and then made Present for the worship of the faithful. When we hear some men say that Sacraments are not to be worshipped, this is to be understood of the outward symbols, which are things created ; if it were not so, the water of Baptism

adorandam, nemo tamen pius adultæ ætatis Baptizatus fuit qui quando Aquæ immergebatur, non adoraverit. Nam fidei actus et ipsa gratiarum actio, cultus Dei et adoratio sunt, sine quibus digne Sacramentum nullum sumitur. Hodie tamen multis, vitandæ artolatriæ gratia, placeret sessio ad mensam, quamvis orthodoxorum qui nos præcesserunt, id nullo fiat exemplo. Sed quia sedendo nulla representatur adoratio, in reformatione habetur. An autem in reformatione numerari debeat, cujus præcedentium temporum nullum extat exemplum vehementer dubito. Quæ nova hæc animos Christianorum incessit religio, ut malint sedendo testari se non adorare, quod nemo unquam adorandum docuit, potius quam geniculando profiteri adorare se Quod tunc imprimis omnes orthodoxi adorandum esse censuere? Quod in Christianæ dilectionis conviviiis quæ Patres dixerunt Agapas, et Mysteriorum celebrationi conjungebantur, veteres sedisse leguntur, propter epulum, non propter Mysterium, id factum est, non vitandæ adorationis causa in illa gratiarum actione. Stando quidem veteres, certo quodam anni tempore cum de geniculis non adorarent, nempe illo tempore quod intercurrit inter Pascham et Pentecostem, fit verisimile, participasse Sacrosanctis Mysteriis, sed non absque adoratione Domini nostri Jesu Christi, tam in ipsa actione quam ante et post actionem. Majestas hujus Sacramenti tanta est ut si quis fide cogitet

ought to be worshipped. But although no man hath ever taught that the water of Baptism ought to be worshipped, yet hath there never been any godly man Baptized in full age, who, at the time that he was dipped in the water, hath not worshipped. For the act of faith, the very giving of thanks, are worship and adoration of God; and without these no Sacrament is taken worthily.

However, in these times, there are many who, for the sake of avoiding the worship of the Bread, prefer to sit at The LORD's Table, although this be done without any authority of example of the orthodox who have come before us. Nevertheless, it is accounted a point of reformation, because in the act of sitting no manner of worship is brought before us. For my part, I do doubt exceedingly whether that hath any claim to be counted among points of reformation, of which there be no example in former times. And what is this new superstition which hath come over the minds of Christian men, so that they will rather testify by their sitting at The LORD's Table, that they do not worship that which no one hath ever said ought to be worshipped, than confess by the bending of the knees that they do worship That, of Which, at that time, first of all things, all the orthodox have judged that It ought to be worshipped. We read, doubtless, that in the feasts of Christian love, which the Fathers called *Agapæ*, and which were used to be joined to the Celebration of the Mysteries, the Christians in early times sat at the Table; but this was done in respect of the feast, not in respect of the Mystery, and not for any purpose of avoiding worship in that giving of thanks. And it appeareth probable, also, that the early Christians, during a certain time of the year,—the time between Easter and Pentecost, when they did not worship on their knees,—partook of the Sacred Mysteries standing upon their feet, but still not without worship of our LORD JESUS CHRIST, as well in the act of receiving the Mysteries Itself, as before and after that act.

So great indeed is the Majesty of this Sacrament, that

Quid sit Quod manibus tenet quando Panem Poculumve accipit, orique suo applicat, nempe Carnem esse Christi Domini sui Crucifixam, et fusum Novi Testamenti Sanguinem, adeoque Ipsum Novum Testamentum, non admiratione Ipsarum Rerum percussus se totum prosternat ante tribunal gratiæ Dei? Quid? Hiccinne de geniculis adorare metuimus, ne corporeum panem adorare videamur, et non potius ne Vitæ Panem Christum adorare sedendo non videamur? Non ita sensit magnus ille theologus Augustinus,¹ “Nemo autem (inquit,) Illam Carnem manducat, nisi prius adoraverit.” Nulla meo iudicio, nec mentis interior nec corporis exterior nimia metuenda est reverentia, ubi viget vera de Sacramentis Doctrina. Quod sedens Dominus creditur discipulis sedentibus Mysteria Corporis et Sanguinis Sui tradidisse nusquam legitur. Picturæ id quidem docent, sed non Scripturæ. Postquam enim coenasset Dominus, veterem quendam ritum Judæorum mutavit, et in Mysterium Corporis et Sanguinis Sui consecravit, quod certe factum fuisse aut stando aut accumbendo Scriptura dicit, non sedendo.

Hæc dicta sunt illis, quibus, contra Ecclesiæ in qua degunt receptum morem, grave est geniculando Sacramentum Corporis et Sanguinis Domini accipere. Contra ecclesias quibus sessio placet, nihil magnopere disputo, quamdiu fides et pietas adfertur quam tanti Mysterii Majestas postulat.

¹ In Ps. xcviij.

if any man consider by faith What That is Which he holdeth in his hands, when he taketh the Bread or the Cup, and raiseth It to his mouth ; if he consider that It is the Flesh Crucified of CHRIST his LORD, and the Blood of the New Testament shed, and therefore the New Testament Itself, shall not that man be so moved in his soul with awe and wonder that such things should be, as to prostrate himself in his whole man before the Throne of God's Grace? What! do we fear to worship here on our knees, lest we seem to worship the material bread, and shall we not rather fear lest by sitting at The LORD's Table, we seem not to worship CHRIST The Bread of Life? That great Doctor Augustine¹ thought far otherwise. "No one," he saith, "eateth That Flesh unless first he hath worshipped It." For my part I am persuaded that wheresoever the true Doctrine of the Sacraments prevaieth, there is no room to apprehend any excess of reverence, whether it be the inward reverence of the soul, or the outward reverence of the body. We nowhere read that our LORD is believed to have given the Mysteries of His Body and His Blood to His disciples, sitting at the Table of the Last Supper. It is true that pictures do so represent it, but the Holy Scriptures do not. For after The LORD had supped, He changed a certain ancient rite of the Jewish people, and consecrated it into the Mystery of His Body and His Blood. Now, Scripture saith that this was done either standing or lying at the table, not sitting at the table.

I have thus much, then, to say to those who feel it to be a burden on their consciences to receive on their bended knees the Sacrament of the Body and Blood of The LORD, though this be the received manner of the Church in which they live. For those Churches which have decided in favour of sitting at the Table of The LORD, I do not greatly concern myself to argue against this their custom, provided that they bring unto it that faith and piety which the Majesty of so great a Mystery requireth.

¹ On Ps. xcviij.

Itaque hic finem facio ; et ex iis quæ disseruimus Quid sit **Mysterium Corporis et Sanguinis Domini**, et Quæ sint **Partes Quibus constituitur**, Quidve **Efficiat et Operetur** in fidelibus, et quanta pietate sit percipiendum, ulterius piorum mentibus expendendum relinquo.

FINIS.

Here then I make an end; and from those things which I have propounded in this Treatise, I leave it to be further inquired into and collected by godly meditation, What be the Mystery of the Body and Blood of The LORD,—What be the Parts of Which It be composed,—What that be which It Effecteth and Worketh in the faithful,—and with how great piety it behoveth all men to receive It.

THE END.

APPENDIX A.

THE following extracts from German theologians of note have been contributed by the kindness of the Rev. Alexander J. W. Morrison.

DR. MÜNCHMEYER'S Essay "Das dogma von der Sichtbaren u. unsichtbaren Kirche," ("The doctrine of the Visible and Invisible Church.") S. 115.

"Ernst selbst weiset darauf hin, im Streit mit den Reformirten über das heil. Abendmahl sei die Frage: Was empfangen die Gottlosen: das Shibboleth beider Parteien; da antworteten die Lutheraner mit den Römischen: Auch sie empfangen den wahren Leib und das wahre Blut des Herrn."

"Ernst himself points to the fact, that in the controversy with the Reformed on the subject of The LORD'S Supper, the question, 'What do the ungodly receive?' was the Shibboleth of the two parties. Then the Lutherans with the Romanists answered: They too receive the true Body and the true Blood of The LORD."

GERHARD.—"Gerhardi Locor. Theologic., De Sacra Cœna." cap. 22. § 232. Tom. v. 192.

"Nostra sententia est indignos in Sacra Cœna non solum panem et vinum, sed etiam, mediante Pane, CHRISTI Corpus, et, mediante Vino, CHRISTI Sanguinem Sacramentaliter accipere, manducare ac bibere."

§ 237. p. 197.—"Fides non pertinet ad Substantiam

Eucharistiæ. Ergo propter fidem accedentium Panis non est Communicatio Corporis CHRISTI, nec propter incredulitatem accedentis Panis desinit esse Communicatio Corporis CHRISTI. . . . (1.) Sacramentorum Veritas atque Integritas pendet in solidum ex Institutione Divina, Quæ per nostram incredulitatem non redditur irrita, Rom. iii. 3. (2.) Sacramenti Essentia tota absolvitur re terrena et cœlesti, ejusdemque legitima administratione in Ipsiis Verbis Institutionis præscripta. (3.) Fides ad Salutarem usum Sacramenti spectat; ergo non ad Essentiam. (4.) Si fides pertineret ad Substantiam Eucharistiæ, idem de Baptismo dicendum foret; ac proinde hypocrita adultus si Baptizaretur, post conversionem esset re-Baptizandus. (5.) Fides Sacramento confirmatur et obsignatur; ergo ad Ejus Essentiam non pertinet. (6.) Illa est Essentia et forma cujusque rei, per quam est id quod est, et ab aliis omnibus distinguitur. Per fidem Sacramentum non est Sacramentum, neque unum Sacramentum ab alio distinguitur. (7.) Par est ratio, quantum ad constitutionem Essentialem Sacramenti, inter intensionem seu fidem dantis, et inter intensionem seu fidem accipientis. Jam vero fides seu intentio dantis non est pars Essentialis Sacramenti. Ergo nec intentio seu fides accipientis. Recte igitur Augustinus, lib. 3, c. Donatistas, cap. 14. Non interest, cum de Sacramenti integritate quæritur, atque Sanctitate tractatur, quid credat, aut quali fide imbutus sit, qui accipit Sacramentum; interest quidem plurimum ad Salutis viam, sed ad Sacramenti quæstionem nihil interest; fieri enim potest ut homo integrum habeat Sacramentum et perversam fidem."

"It is our (i. e. the Lutherans') opinion, that in the Sacrament of the Supper the unworthy eat and drink, not bread and wine only, but by means of the Bread the Body of CHRIST, and by means of the Wine the Blood of CHRIST.

"Faith does not pertain to the essence of the Eucharist. Neither, therefore, because of the faith of those who draw near, is the Bread the Communication of CHRIST's Body; nor, on account of the want of faith of any one

who draws near, does the Bread cease to be the Communion of CHRIST'S Body. . . . 1. The truth of the Sacraments depends altogether on the Divine Institution, which cannot be rendered vain by our incredulity. (Rom. iii. 3.) 2. The whole Essence of the Sacrament is complete in its matter, at once earthly and heavenly, and in its due administration, as prescribed in the Very Words of Institution. 3. Faith belongs to the salutary use of the Sacrament; consequently, not to its Essence. 4. If faith pertained to the substance of the Eucharist, then the same must be asserted of Baptism; and in that case, if an adult received Baptism in hypocrisy, he would, upon conversion, require to be re-Baptized. 5. Faith is confirmed and sealed by the Sacrament; therefore it does not pertain to its Essence. 6. The Essence and Form of a thing is that by and through which a thing is that which it is, and [by which] it is distinguished from another thing. The Sacrament is not the Sacrament by faith, nor is one Sacrament distinguished by it from another. 7. With regard to the Essential constitution of the Sacrament, the case is exactly the same with the intention and faith of the ministrant as with the intention and faith of the accipient. Now the faith or intention of the ministrant is not an Essential part of the Sacrament; therefore, neither is the intention or faith of the receiver. Rightly then does Augustine say, (Lib. iii. c. Donatistas, cap. 14,) 'When the question is merely of the Perfection of the Sacrament, and when its Holiness is the point treated of, it makes no difference what he who receives the Sacrament believes, or with what kind of faith he is imbued: it does indeed make a very great difference with respect to the way of Salvation, but none at all with regard to the question of the Sacrament. For it is very possible that a man may have the complete and perfect Sacrament, and a perverse faith.' "

LUTHER: quoted by Ströbel in a review of Dr. Müller's *Abendmahlslehre* in the *Zeitschrift für die gesammte lutherische Theologie u. Kirche*. 1854, 4^{tes} Heft. P. 643.

“Ich rechne sie alle in einen Kuchen, wer sie auch sind, die nicht glauben wollen, dass des Herrn Brod im heil. Abendmahl sei sein rechter natürlicher Leib, welchen der Gottlose oder Judas eben so wohl mündlich empfahet als St. Peter oder ein anderer Heiliger.”

“I look upon them all as of one class, whoever they may be, who will not believe that The Lord's Bread in the Sacred Supper is His true natural Body, which the godless man or a Judas as much even as a S. Peter or any other saint, receives into his mouth.”

SARTORIUS.—“Ueber den alt und neu testamentlichen Cultus, von Dr. Ernst Sartorius.” Stuttgart, 1852.

“On the Worship of the Old and New Testament, by Dr. Ernest Sartorius.”

P. 225.—“Das Abendmahl ohne die wirkliche, objective, Gegenwart des Herrn ist ein Hochzeitmahl, wobei der Brautigam fehlt, oder nur durch ein Bildniss ersetzt wird, welches gerade auf dieser Höhe der Andacht die sonstige Strenge gegen die Bilder am wenigsten dulden sollte. Wenn der Brautigam hinweg genommen, so möchte sich es mehr ziemen zu fasten als Festmahl zu halten (Matt. v. 15); wir aber sind gewiss, dass er kommt zu seiner Gemeinde, für die er sich dargegeben; wir vernehmen sein Klopfen mit Herzklopfen, und freuen uns hoch über die Brautigams Stimme (Joh. iii. 29) und thun ihm auf, das Abendmahl mit uns zu halten (Rev. iii. 20) und sind selig, ihn auch mit unsern Lippen¹ als unsere Hostie berühren und seines verklärten Leibes und Blutes himmlische Substanz zu geniessen zu dürfen zur Heilung und Heiligung der Seele und des Leibes, und zur Nahrung des unsterblichen Lebens, das von Christo, dem Baum des Lebens, lebt.”

“The Supper without the real objective presence of The

¹ “Die *manducatio oralis* ist die nothwendige Folge der objectiven Gegenwart des Herrn in den äusseren Elementen, und ganz analog dem gleichfalls durch Mund und Aug und Ohr vermittelten Empfang anderer geistlicher Güter, welche im Wort oder Zeichen dargeboten werden, und, wie verschieden auch des subjective Empfang, dennoch objectiv immer dieselben sind.”

LORD is a marriage feast, at which the Bridegroom is wanting, or whose place is merely supplied by a *figure* (Bildniss), which, precisely at this height of devotion, the rigour, which in all other points is shown against images, ought least of all to tolerate. If the Bridegroom is taken away, it would be more becoming to fast than to keep festival (S. Matt. v. 15); we however are sure that He comes to His Church for whom He offered up Himself; we hear Him knocking (klopfen) with beating hearts (Herzklopfen) and rejoice greatly because of the Bridegroom's voice (S. John iii. 29), and open to Him that He may sup with us (Rev. iii. 20), and we have the bliss of being allowed to touch Him with our lips¹ as our victim (hostia), to feed on the heavenly substance of His glorified Body and Blood to the saving and sanctifying of our bodies and souls, and to the sustenance of our eternal life which has its life from **CHRIST** the tree of life."

"Die Lehre vom Abendmahle. Von K. F. A. Kahnis, der Theologie u. ordentlichem Professor an der Universität Leipzig. Leipzig: 1851. S. 464.

"Das Dritte ist der Genuss der Unwürdigen. Bei dem Character des Gelegentlichen und Aphoristischen, welchen die meisten Aussprüche der Väter über das Abendmahl haben, wäre es nicht zu verwundern, wenn wir gar kein Wort von ihnen hätten über das, was die Unwürdigen empfangen. Solch Schweigen nun zu Gunsten der reformirten Lehre, dass nur die Gläubigen den Leib des Herrn empfangen, zu deuten, würde bei dem Zuge der alten Kirche zum Objectiven, welcher in der Auffassung der Abendmahles sich ziemlich frühe schon nach einer bedenklichen Seite hin geltend macht (man nannte schon im 3 Jahrhundert das geweihte Element auch ausserhalb der Abendmahlsfeier den Leib des Herrn) ein sehr

¹ "The 'manducatio oralis' is the necessary consequence from the objective presence of The **LORD** in the outward elements, and perfectly analogous to the reception—effected likewise by the outward means of mouth, and eye, and ear—of other spiritual blessings, which are offered to us by word or signs and, however the subjective receiving may be, are nevertheless objectively the same."

unhistorischer Schluss sein. Zum Glück aber haben wir über diesen Punkt mehr als historische Schlüsse. Nicht nur Cyprianus (s. 201, cf. de Lapsis p. 128), Basilius der Grosse (s. 208), Theodoretus (zu 1 Kor. xi. 26, opp. iii. p. 238), Chrysostomus (zu 1 Kor. xi. 27), Gregorius der Grosse (dial. I. iv.: Est quidem in peccatoribus et indigne sumentibus Vera Christi Caro et Verus Sanguis, sed Essentia, non Salubri Efficientia), sondern selbst Origenes (tom. in Joh. xxxij. p. 444), und Augustinus (de Bapt. c. Donatistas, v. c. 8: Corpus enim Domini et Sanguis Domini nihilominus erat etiam illis, de quibus dicebat Apostolus, Qui manducat indigne, judicium sibi manducat et bibit), schreiben den Unwürdigen den Empfang des Leibes Christi zu. Das Mittelalter sang:

‘Sumunt boni, sumunt mali,
Sorte tamen inequali,
Vitæ vel Interitûs:
Mors est malis, Vita bonis;
Vide paris sumtionis
Quàm sit dispar exitus.’

“Gegen Zuingli, welcher weder Gläubigen noch Ungläubigen den Genuss des Leibes zugestand, sprach *Luther* nur gelegentlich aus: Auch die Unwürdigen und Ungläubigen essen Christi Leib, wie auch Judas und viel der Korinther thaten (Grosses Bekenntniß s. 180). Der Grosse Katechismus bekennt: Quamquam nebulo perditissimus Sacramentum aliis ministret aut ipse sumat, tamen nihilominus Sacramentum illum sumere, hoc est, Christi Corpus et Sanguinem, non secus atque is, qui omnium reverendissime et dignissime sumserit aut tractaverit; neque enim humana sanctimonia sed verbo Dei nititur illud (p. 554). *Die Schmalkaldischen Artikel*: De Sacramento Altaris sentimus, Panem et Vinum in Coena esse Verum Corpus et Sanguinem Christi, et non tantum dari et sumi a piis, sed etiam ab impiis Christianis (p. 330). Gegen *Bucerus* und *Calvin* welche einen geistlichen Genuss des Leibes Christi nur den Gläubigen zuerkennen konnten, bedurfte es einen nachdrücklicheren Hervorhebung dieses Punktes. Der Erstere musste ihn in der *Wittenberger Konkordie* (s. 355) zugetehen suchte

aber mit diesem Zugeständnisse seinen eigentlichen Standpunkt durch künstliche Interpretation auszugleichen. Gegen die Calvinisten verwahrt diese Lehre die *Konkordienformel* kräftigst (s. 422). Dass nun das lutherische Bekenntniss auch hierin die Schrift für sich hat, hat uns die Auslegung von 1 Kor. xi. 29, 30 (s. 167 ff.) schon gezeigt. Die alten Dogmatiker brachten bei den Einsetzungsworten die Anwesenheit des Judas in Anschlag. Dies Argument müssen wir aufgeben. (s. 10 ff.) Sagt aber nicht das *für euch*, welches gegen die Anwesenheit des Judas spricht, dass der Leib Christi nur für Gläubige ist? Das Parallelwort (Matth. und Mark) *für Viele* beweist allerdings, dass die Euch. d. h. die Apostel, nicht als Repräsentanten der Menschheit, welcher der Tod Christi seiner objectiven Kraft nach gilt, sondern der den Tod Christi im Glauben ergreifenden steht. Nun ist es gewiss, dass der Genuss des Abendmahles nur den Gläubigen bestimmt ist. Aber daraus folgt doch nicht, dass die Unwürdigen den Leib nicht empfangen, sondern nur, dass sie ihn nicht zum Heil empfangen. Der Herr welcher wollte dass wir, so oft wir trinken, diess thun zu seinem Gedächtniss, hat das Wort: Dies ist Mein Blut, für Alle welche trinken gesprochen, als Weihe und Erklärung dessen was Sie trinken. Die authentische Erklärung der Einsetzungsworte, 1 Kor. x. 16, nennt das geweihte Element, die Gemeinschaft des Leibes Christi. Nimmermehr hätte der Apostel *einmal* das Element als solches das Medium des Leibes Christi nennen, *zweitens* die objectiven Momente des Segnens u. Brechens als Prädikate—offenbar um das auszudrücken, was den Elementen diese Kraft giebt (s. 131, 436 ff.)—ihnen beilegen können, wenn es eben vom Glauben abhinge, ob uns mit den Elementen der himmlische Inhalt würde. Wenn überhaupt Leib und Blut die Substanz des Abendmahles ist, und zwar die Substanz, welche Gott giebt; so würde, wenn nur die Gläubigen Leib und Blut empfangen, Gottes Wort, Gottes Ordnung, Gottes Gabe, Gottes Sakrament auf der Menschen Glauben stehen.

“Ia man kann nicht einmal sagen, dass die Unwürdigkeit

im Unglauben bestehe (s. 150, ff. 466). Sie ist ein dem uns gebotenen Heiligen nicht entsprechender sittlicher Zustand. Auch ein Gläubiger kann das Abendmahl unwürdig geniessen. Empfängt der Unwürdige nicht Leib und Blut des Herrn, so geniesst er auch das Abendmahl nicht, da ihm gerade die Substanz desselben von Gott entzogen wird. Wie kann er die blossen Elemente sich zum Gerichte geniessen? Dass in diesem Einspruch etwas liegt, beweisen am besten Calvin's sophistische Versuche, ein objectives herauszubringen. (s. 414, cf. Rodatz, Die Communion der Unwürdigen, in Rudelb. in Guer. 1845. H. 1. S. 4 ff.) Aber würde Gott nicht das Heiligthum den Hunden geben, was er *uns* doch verbietet? (Matt. vii. 6.) So viel an uns ist, sollen wir in der That verhindern dass Unwürdige des Herrn Leib empfangen. Nahmen sich aber die Unwürdigen denselben, so verwahrt Gott in der Strafe, welcher er solchem Genusse folgen lässt, seine und seines Gnadenmittels Heiligkeit. Aber nach des Herrn Worten, John vi. 54, (wer Mein Fleisch isst und trinkt Mein Blut, hat das ewige Leben,) wird uns ja nicht der blosser Leib, sondern in und mit ihm Christi Geist, der ganze Christus zu Theil und zwar zum Auferstehung des Lebens? Wir haben aber schon geantwortet (s. 124) dass Joh. vi. von der Idee des Abendmahles lehret, somit von dem Genusse wie er sein soll. Allerdings tritt auch Christi Geist u. Leben mit dem Leibe in den Unwürdigen, aber nicht als Heilskraft, sondern wie das Wort, ein Geruch des Todes zum Tode (2 Kor. ii. 16), ein Richter. (Heb. iv. 12.) Schon *Origines* (tom. in Joh. xxxii. p. 444) hat das Beispiel gebraucht, dass eine an sich gesunde und heilsame Nahrung einem Kranken verderblich wird."

"From the Doctrine of the Supper, by Dr. Kahnis, Professor of Theology in the University of Leipzig, p. 464.

"*The third point is the partaking of the unworthy. Considering the occasional character of most of the statements of the Fathers with respect to The [LORD'S] Supper, it would have been nothing strange, if we had not*

a single word of theirs explaining what it is that the unworthy receive. However, to interpret any such silence in favour of the Reformed Doctrine—that the faithful alone receive the Body of The LORD—would be an inference little justified by the facts of history, especially in the face of the tendency of the ancient Church to the objection, which in its views of the LORD's Supper evinced itself at a very early date, even under a questionable aspect (already in the third century the consecrated element out of and apart from the celebration of the Supper being called The LORD's Body). But fortunately we possess on this point something more than mere historical deductions. Not only *Cyprian* (s. 201, cf. *de lapsis*, p. 128), *Basil the Great* (s. 208), *Theodoret* (on 1 Cor. xi. 26. *Opp.* iii. p. 238), *Chrysostom* (on 1 Cor. xi. 27), *Gregory the Great* (*Dial.* 64: 'There is indeed in sinners and unworthy receivers the Very Flesh and the Very Blood of CHRIST; but in Essence, not in Saving Effect'), but *Origen* even (tom. in John, xxxii. p. 444), and *Augustine* (*de bapt. c. Donat. v. c. 8*: 'For The LORD's Body and The LORD's Blood was notwithstanding even in those of whom the Apostle spoke the words, Whoso eateth unworthily, eateth and drinketh damnation to himself), ascribe to the unworthy the receiving of the Body of CHRIST. The mediæval worshipper sang:

'The good take, the bad take,
But with portion widely differing,
Unto Life or unto Death.
'Tis Death to wicked, Life to good;
See how, of like taking,
Th' issue widely differeth.'¹

"Against Zwingli, who would not allow that either the believer or the unbeliever ate the Body of CHRIST, Luther declared, merely incidentally: 'The unworthy also and the unbelieving eat CHRIST's Body, as also Judas and many of the ancient Corinthians did.' (*Larger Confession*, p. 180.) *The Larger Catechism* acknowledges: 'Although the most worthless wretch should administer

¹ Compare Hymn LVI. of Wesley's Hymns on the LORD's Supper, quoted below, p. 223.

the Sacrament to others, or receive it himself, still he would nevertheless receive the Sacrament,—i. e. CHRIST'S Body and Blood, not otherwise than one who should receive it most worthily, and regard it with the greatest reverence: for it does not rest on man's holiness, but on God's Word.' (p. 554). *The Articles of Smalcald*: 'Of the Sacraments of the Altar we hold: that the Bread and Wine in the Supper are the Very Body and Blood of CHRIST, and that they are taken and received not only by holy, but also by unholy Christians.' (p. 330.) Against *Bucer* and *Calvin*, who ascribed a Spiritual eating of the Body of CHRIST only to the believing, there was need of more distinct and impressive assertion of this point. The former was constrained to acknowledge it in the Wittenberg Articles (s. 385), but he attempted nevertheless by a very laboured explanation to reconcile his own peculiar position with this admission. But it is against the Calvinists that the Articles of Concord defend this doctrine the most vigorously (s. 422). Now that in thus teaching, the Lutheran Confession has Scripture on its side, we have already seen from the exposition of 1 Cor. xi. 29, 30 (s. 167 ff.). In addition to the Words of Institution, the Doctors of a former age reasoned in support of this view from the (supposed) presence of Judas. This we have felt constrained to give up (s. 10 ff). But then, do not the words *for you*, which speak against the presence of Judas, intimate that the Body of CHRIST is for believers only? The parallel passages, S. Matthew and S. Mark, attest at any rate that the *you*, i.e. the Apostles, are not to be considered as representatives of mankind (to whom the death of CHRIST in its objective force applies) but of those who embrace the death of CHRIST by faith. We admit, it is quite certain that the participation in The Lord's Supper is designed for none but the faithful. But from this it does not however follow, that the unworthy do not receive the Body [of The Lord], but only that they do not receive it to any saving purpose. The Lord, Whose will it was, that as often as we drink of it, we should do so in remembrance of Him, uttered the words, 'This is

My Blood,' for all who should drink of it, as a consecration and an explanation of that which they drink. The authenthical explanation of the words of institution expressly names the consecrated element the Communion of the *Body* of CHRIST. Never would the Apostle either have called the element as such the medium of CHRIST'S Body, or have attributed to the elements the objective incidents of the Blessing and Breaking as Predicates—evidently in order to intimate what it is that gives to them this virtue (s. 131, 436 ff.)—if it had purely depended on faith whether or not the heavenly matter should, along with these elements, be imparted to us. If absolutely Flesh and Blood are the substance of The LORD'S Supper, and, in truth, the substance which God gives; then, if the faithful alone receive the Body and Blood, God's word, God's ordinance, God's gift, God's Sacrament, would be dependent on man's faith. Nay, one cannot even say that unworthiness consists in unbelieving (s. 150, ff. 446). It is rather a moral condition not correspondent to the Holy Thing imparted to us. Even a believer may partake unworthily. Supposing the unworthy communicant does not receive the Body and Blood of The LORD; then also he does not partake of the Sacrament; for from him the substance is even withdrawn by God. How can such an one receive the bare elements to his damnation? That in this clause there is much involved, appears most plainly from the sophistical attempts of Calvin to explain away an *objective* meaning. (s. 414, cf. Rodatz: The Communion of the Unworthy, in Guer. Zeitsc. 1845. H. 1. s. 4. ff.) But again, would not God in this case be giving that which is holy to the dogs, what however He expressly forbids us to do? (S. Matt. vii. 6.) As far as lies in our power, we ought in fact to prevent the unworthy from becoming partakers of The LORD'S Supper. If however the unworthy do partake of it, then God by the punishments which He makes to follow such participation, vindicates both His own Holiness and that of His means of Grace. But according to the words of S. John vi. 54, (Whoso eateth My Flesh and drinketh My Blood, hath

eternal Life,) it is something more than the mere Body that is given to us—even in it and with it the SPIRIT of CHRIST—CHRIST whole and entire—and, in truth, unto the Resurrection of Life. We have already answered (s. 124), that the sixth chapter of S. John's Gospel treats of the Idea of the Blessed Supper, and consequently also of the participation of it—such as it ought to be. Undoubtedly the SPIRIT also of CHRIST and Life do together with His Body enter into the unworthy recipient, but not His Saving Virtue; but, just as the Word, It too is a savour of death unto Death (2 Cor. ii. 16); a judge. (Heb. iv. 12.) Origen long ago (tom. in John, xxxii., p. 444) employed the illustration, that the food which in itself is sound and wholesome, becomes baneful to the sick."

APPENDIX B.

- It may, by God's blessing, help the Truth, and answer a purpose of Peace, to call attention to a book which the Translator understands has become scarce. He refers to a volume containing "Hymns on The LORD's Supper, by John and Charles Wesley, Presbyters of the Church of England; with a Preface concerning the Christian Sacrament and Sacrifice, extracted from Dr. Brevint.¹ 5th ed. Bristol. 1762."

The other contents of the same volume are,—

1. "A Collection of Psalms and Hymns, published by John Wesley, M.A., Fellow of Lincoln College, Oxford, and Charles Wesley, M.A., Student of Christ Church, Oxford. 7th ed. Bristol. 1765."

¹ Daniel Brevint, born in Jersey, educated at Saumur in France, M.A. there, 1634, the first holder of the "French Fellowship" at Jesus College, Oxon, M.A. ad eundem, 1638. About this time he was Ordained. Afterwards, being ejected from his Fellowship by the Parliamentary Visitors, 1648, he went into voluntary exile in France. At the Restoration he returned, and became Prebendary of Durham, 1660; D.D., 1661; Dean of Lincoln, 1681.

2. "A Companion for the Altar, extracted from Thomas à Kempis, by John Wesley, M.A. 6th ed. London. 1761."

The Translator subjoins some extracts from the Preface, with a few of the Hymns, which appear to him to express in beautiful and touching words the Doctrine of The LORD'S Supper.

"SECT. II.

"Concerning the Sacrament, as It is a Memorial of the Sufferings and Death of CHRIST.

(Paragraph) "3. As at the Passover, the late Jews could say, *This is the Lamb, these are the Herbs our Fathers did eat in Egypt*; because these latter Feasts did so effectually represent the former: so at our Holy Communion, which sets before our eyes, CHRIST our Passover Who is sacrificed for us, our SAVIOUR, says S. Austin, *doubted not to say, This is My Body, when He gave the Disciples the Figure of His Body*: especially because this Sacrament duly received, makes the Thing which it represents, as Really Present for our use, as if it were newly done. *Eating this Bread, and drinking this Cup, ye do show forth The LORD'S Death.*

"4. And surely, it is no common regard we ought to have for these venerable Representations, which God Himself hath set up in and for His Church. For these are far more than an ordinary Figure. All sorts of *Signs and Monuments* are more or less venerable, according to the Things which they represent. And these, besides their ordinary use, bear as it were on their face the glorious character of their Divine Appointment, and the express design that God hath to revive thereby, and to expose to all our senses, His Sufferings, as if they were present now.

"5. Ought not then one who looks on these Ordinances, and considers the great and dreadful passages which they set before him, to say in his heart, I observe on this Altar somewhat very like the Sacrifice of my SAVIOUR! For thus the *Bread of Life* was broken: thus

the *Lamb of God* was slain, and His *Blood* shed. And when I look on the Minister, who by special order from God, distributes this Bread and this Wine, I conceive, that thus God Himself hath both given His SON to die, and gives us still the Virtue of His Death.

"6. Ought he not also to reverence and adore, when he looks towards that Good Hand, Which has appointed for the use of the Church, the Memorial of these great Things? As the *Israelites* whenever they saw the *Cloud* on the Temple, which God had hallowed to be the Sign of His Presence, presently used to throw themselves on their faces, not to worship the Cloud, but God: so whenever I see these better Signs of the glorious Mercies of God, I will not fail both to remember my LORD Who appointed them, and to worship Him Whom they represent.

"7. To complete this worship, let us exercise such a faith, as may answer the great end of this Sacrament. The main intention of CHRIST herein, was not the bare *Remembrance* of His Passion; but over and above, to invite us to His Sacrifice, not as done and gone many years since, but as to Grace and Mercy, still lasting, still *new*, still the same as when It was first offered for us. The Sacrifice of CHRIST being appointed by the FATHER for a Propitiation that should continue to all ages; and withal being Everlasting by the privilege of Its own *Order*, which is an *unchangeable Priesthood*, and by His worth Who offered It, that is, The Blessed SON of God, and by the Power of The Eternal SPIRIT, through Whom It was offered: It must in all respects stand Eternal, the Same yesterday, to-day, and for ever."

"SECT. IV.

"*Concerning the Sacrament, as It is a Means of Grace.*

(Paragraph) "2. That It (the Sacrament) doth convey Grace and Blessing to the true believer, is evident from Its conveying a curse to the profane. *Whosoever eateth unworthily*, saith S. Paul, *eateth damnation to himself*. And how can we think, that It is thus really hurtful, when abused; but not really blissful in Its right use; or

that this Bread should be *effectual*, to procure death ; but *not effectual*, to procure Salvation ? God forbid that the Body of CHRIST, Who came to save, not destroy, should not shed as much of Its *Savour of Life* to the devout soul, as It doth of Its *Savour of Death* to the wicked and impenitent.¹

“ 5. This Victim having been offered up in the fulness of time, and in the midst of the world, which is CHRIST’s great temple, and having been thence carried up to Heaven, which is His sanctuary ; from thence spreads Salvation all around, as the burnt-offering did its smoke. And thus His Body and Blood have everywhere, but especially at this Sacrament, a True and Real Presence. When He offered Himself upon earth the vapour of His Atonement went up and darkened the very sun : and by rending the great veil, it clearly showed He had made a way into Heaven. And since He is gone up, He sends down to earth the Graces that spring continually both from His Everlasting Sacrifice, and from the continual Intercession that attends It. So that we need not say, *Who will go up into Heaven ?* since without either ascending or descending this sacred Body of JESUS, fills with atonement and blessing, the remotest part of this temple.

“ 6. Of these blessings CHRIST from above is pleased to bestow sometimes more, sometimes less, in the several Ordinances of His Church, which as the stars in Heaven, differ from each other in glory. Fasting, prayer, hearing His Word, are all good vessels to draw water from this Well of Salvation ; but they are not all equal. The Holy Communion, when well used, exceeds as much in blessing, as it exceeds in danger of a curse, when wickedly and irreverently taken.

“ 7. This great and holy Mystery communicates to us the Death of our Blessed LORD, both as *offering Himself* to God, and as giving Himself to man. As He *offered Himself* to God, It enters me into that Mystical Body

¹ The writer here argues *from* the Curse to the Blessing. The Bread, received unworthily, is effectual to procure Death : *therefore*, received worthily, It is effectual to procure Life. This teaching is expanded, Hymn LVI., quoted below, p. 223.

for which He died, and which is dead with CHRIST: Yea, It sets me on the very shoulders of that Eternal Priest, while He offers up Himself, and intercedes for His spiritual Israel. And by this means It conveys to me *the Communion of His Sufferings*, which leads to a Communion in all His Graces and Glories. *As He offers Himself to man*, the Holy Sacrament is, after the sacrifice for sin, the True Sacrifice of peace-offerings and the Table purposely set, to receive those Mercies that are sent down from His Altar. *Take, and eat; This is My Body Which was broken for you. And This is My Blood Which was shed for you.*"

" SECT. VI.

" Concerning the Sacrament, as It is a Sacrifice ; and, first, of the Commemorative Sacrifice.

(Paragraph) " 1. There never was on earth a true religion, without some kind of sacrifices. And the heathens who cast this slander on the Christian Church did it for no better reason than this, because they saw neither altars set up, nor beasts slain or burnt among them. Even as they accused the Jews of adoring nothing but clouds, because they had no gods of stone or silver. Whereas in truth, as what was stone or silver, could not be God ; so neither could the bare slaughter of beasts, be a real sacrifice. None of these sacrifices could ever take away sin, but in dependence on that of JESUS CHRIST. And no sacrifice under the Law could represent our service to God, so fully as it is done under the Gospel. The Holy Communion alone brings together these two great ends, Atonement of sin, and acceptable Duty to God, of which all the sacrifices of old, were no more than weak shadows. As for the Atonement of sin, 'tis sure the Sacrifice of CHRIST alone was sufficient for it : and that this Great Sacrifice, being both of an infinite value, to satisfy the most severe justice, and of an infinite virtue, to produce all its effects at once, need never more be repeated. This perhaps was the want of faith in Moses, (Numbers xx. 12,) to strike a

second time, and without order, that mysterious rock, which to strike once had been enough. For this second blow could only proceed from a faithless mistrust, as if the first, which alone was enjoined could not suffice. But it were a much greater offence against the Blood of CHRIST, to question Its infinite worth. The offering of It therefore must needs be once only; and the repeating thereof, utterly superfluous.

"2. Nevertheless this Sacrifice, which by a *Real Oblation* was not to be offered more than once, is by a devout and thankful Commemoration, to be offered up every day. This is what the Apostle calls, *To set forth the Death of The LORD*: To set it forth as well before the eyes of GOD His FATHER, as before the eyes of men: and what S. Austin *explained*, when he said, The Holy Flesh of JESUS was offered in three manners: by *pre-figuring sacrifices* under the Law before His Coming into the world, in *real deed* upon His Cross, and by a *Commemorative Sacrament* after He ascended into Heaven. All comes to this, 1. That the *Sacrifice* in Itself, can never be repeated; 2. That nevertheless, this Sacrament, by our remembrance, becomes a kind of *Sacrifice*, whereby we present before GOD The FATHER, that Precious Oblation of His SON once offered. And thus do we every day offer unto GOD, the meritorious Sufferings of our LORD, as the only sure ground whereon GOD may give, and we obtain the blessings we pray for. Now, there is no Ordinance or Mystery, that is so blessed an Instrument to reach this Everlasting Sacrifice, and to set It solemnly forth before the eyes of GOD, as the Holy Communion is. *To men* It is a *Sacred Table*, where GOD's Minister is ordered to represent from GOD his Master, the Passion of His Dear SON, as still fresh, and still powerful for their eternal Salvation. And *to GOD* It is an *Altar*, whereon men mystically present to Him, the same Sacrifice, as still bleeding and suing for mercy. And because It is the High Priest Himself, the True Anointed of The LORD, Who hath set up both this Table and the Altar, for the Communication of His Body and Blood to men, and for the Representation of both to GOD;

it cannot be doubted but that the one is most profitable to the penitent sinner, and the other most acceptable to His Gracious FATHER.

“3. The people of Israel in worshipping, ever turned their eyes and their hearts, toward that sacrifice, the blood whereof the High Priest was to carry into the Sanctuary. So let us ever turn our eyes and our hearts, toward JESUS our Eternal High Priest, Who is gone up into the true Sanctuary, and doth there continually present both His own Body and Blood before God, and (as Aaron did) all the *true Israel of God* in a *Memorial*. In the meantime, we beneath in the Church, present to GOD His Body and Blood in a *Memorial*, that under this shadow of His Cross and figure of His Sacrifice, we may present ourselves in very deed before Him.

HYMNS ON THE LORD'S SUPPER.¹

1. AS IT IS A MEMORIAL OF THE SUFFERINGS AND DEATH OF CHRIST.

HYMN V.

O Thou eternal Victim slain
A Sacrifice for guilty man,
By the Eternal SPIRIT made
An Offering in the sinner's stead,
Our everlasting Priest art Thou,
And plead'st Thy Death for sinners
now.

Thy Offering still continues new,
Thy Vesture keeps its Bloody
Hue,
Thou stand'st the ever-slaughter'd
Lamb,
Thy Priesthood still remains the
same,
Thy years, O GOD, can never fail,
Thy Goodness is unchangeable.

O that our faith may never move,
But stand unshaken as Thy Love,
Sure Evidence of Things unseen,
Now let it pass the years between,
And view Thee bleeding on the
Tree,
My GOD Who dies for me, for me!

HYMN XVII.

Who is this that comes from far
Clad in Garments dipt in Blood!
Strong triumphant Traveller,
Is He Man, or is He GOD?

I that speak in Righteousness
SON of GOD and Man I am,
Mighty to redeem your race;
JESUS is your SAVIOUR'S Name.

¹ By John and Charles Wesley, Presbyters of the Church of England. The Fifth Edition. Bristol, 1762.

Wherefore are Thy Garments red,
Dyed as in a crimson sea?
They that in the wine-fat tread
Are not stain'd so much as Thee.

I the FATHER's fav'rite SON,
Have the dreadful wine-press trod,
Borne the vengeful wrath alone,
All the fiercest wrath of GOD.

HYMN XXVII.

Rock of Israel, cleft for me,
For us, for all mankind,
See Thy feeblest followers see,
Who call Thy Death to mind:
Sion is the weary Land;
Us beneath Thy Shade receive,
Grant us in the Cleft to stand,
And by Thy Death to live.

In this howling Wilderness
On *Calvary's* steep top,

Made a Curse our Souls to bless
Thou once wast lifted up;
Stricken there by *Moses'* Rod,
Wounded with a deadly blow;
Gushing Streams of Life o'erflow'd
The thirsty world below.

Rivers of Salvation still
Along the desert roll,
Rivers to refresh and heal
The fainting sin-sick soul;
Still the Fountain of Thy Blood
Stands for sinners open'd wide,
Now, e'en now, my LORD and GOD,
I wash me in Thy Side.

Now, e'en now, we all plunge in,
And drink the purple Wave,
This the Antidote of Sin,
'Tis This our souls shall save:
With the Life of JESUS fed,
Lo! from strength to strength
we rise,
Follow'd by our Rock, and led
To meet Him in the skies.

2. AS IT IS A SIGN AND A MEANS OF GRACE.

HYMN LVI.

How dreadful is the mystery,
Which instituted, LORD, by Thee
Or Life or Death conveys!
Death to the impious and profane;
Nor shall our faith in Thee be vain
Who here expect Thy Grace.

Who eats unworthily this Bread
Pulls down Thy curses on his head,
And eats his deadly bane;
And shall not we who rightly eat
Live by the salutary Meat,
And equal Blessings gain?

Destruction if Thy Body shed,
And strike the soul of sinners dead
Who dare the Signs abuse;
Surely the Instrument Divine
To all that are, or would be Thine,
Shall saving health diffuse.

Savour of Life, and Joy, and Bliss,
Pardon, and Power, and perfect
Peace
We shall herewith receive,
The Grace implied through Faith
is given,
And we that eat the Bread of
Heaven,
The Life of Heaven shall live.

HYMN XCII.

Ah tell us no more
The SPIRIT and Power
Of JESUS our GOD
Is not to be found in this Life-
giving Food!

Did JESUS ordain
His Supper in vain,
And furnish a Feast
For none but His earliest servants
to taste?

Nay, but this is His will
 (We know it and feel)
 That ~~we~~ should partake
 The Banquet for all He so freely
 did make.

In rapturous bliss
 He bid us do this,
 The joy it imparts
 Hath witness'd His gracious design
 in our hearts.

'Tis GOD we believe,
 Who cannot deceive,
 The Witness of GOD
 Is present, and speaks in the Mys-
 tical Blood.

Receiving the Bread
 On JESUS we feed,
 It doth not appear
 His manner of working; but JESUS
 is here!

With Bread from above,
 With Comfort and Love
 Our Spirit He fills,
 And all His unspeakable Goodness
 reveals.

O that all men would haste
 To the Spiritual Feast,
 At JESUS's Word
 Do this, and be fed with the Love
 of our LORD!

True Light of mankind
 Shine into their mind,
 And clearly reveal
 Thy perfect and good and accept-
 able Will.

Bring near the glad day
 When all shall obey
 Thy dying request,
 And eat of Thy Supper, and lean
 on Thy Breast.

To all men impart
 One way and one heart,
 Thy people be shown
 All righteous, and sinless, and per-
 fect in One.

Then, then let us see
 Thy Glory, and be
 Caught up in the air
 This Heavenly Supper in Heaven
 to share.

3. AS IT IS A PLEDGE OF HEAVEN.

HYMN CV.

Lift your Eyes of Faith, and see
 Saints and Angels join'd in One,
 What a countless company
 Stands before yon dazzling
 throne!
 Each before his SAVIOUR stands,
 All in milk-white robes array'd,
 Palms they carry in their hands,
 Crowns of glory on their head.

Saints begin the endless song,
 Cry aloud in heavenly lays,
 Glory doth to GOD belong,
 GOD the glorious SAVIOUR
 praise.

All from Him Salvation came,
 Him who reigns enthron'd on
 high;
 Glory to the bleeding Lamb
 Let the morning stars reply.

Angel-powers the Throne sur-
 round,
 Next the Saints in Glory they,
 Lull'd with the transporting sound,
 They their silent homage pay.
 Prostrate on their face before
 GOD and His MESSIAH fall,
 Then in hymns of praise adore
 Shout the Lamb That died for all.

Be it so, they all reply,
 Him let all our Orders praise,
 Him That did for sinners die,
 SAVIOUR of the favoured race:
 Render we our GOD His right,

Glory, wisdom, thanks, and
 power,
 Honour, majesty, and might—
 Praise Him, praise Him ever-
 more!

4. AS IT IMPLIES A SACRIFICE.

HYMN CXVIII.

Live our Eternal Priest
 By men and Angels blest!
 JESUS CHRIST, the Crucified,
 He Who did for us atone,
 From the Cross where once He
 died

Now He up to Heaven is gone.

He ever lives, and prays
 For all the faithful race;
 In the holiest place above
 Sinners' Advocate He stands,
 Pleads for us His Dying Love,
 Shows for us His Bleeding Hands.

His Body torn and rent
 He doth to GOD present;
 In that dear Memorial shows

Israel's chosen tribes imprint;
 All our names the FATHER knows,
 Reads them on our Aaron's
 breast.

He reads while we beneath
 Present our SAVIOUR's Death,
 Do as JESUS bids us do,
 Signify His Flesh and Blood,
 Him in a memorial show,
 Offer up the Lamb to GOD.

From this thrice-hallow'd shade,
 Which JESU's Cross hath made,
 Image of His Sacrifice,
 Never, never will we move,
 Till with all His Saints we rise,
 Rise, and take our place above.

5. CONCERNING THE SACRIFICE OF OUR PERSONS.

HYMN CXLII.

Come, we that record
 The Death of our LORD,
 The Death let us bear,
 By faithful remembrance His Sa-
 crifice share.

Shall we let our GOD groan,
 And suffer alone,
 Or to *Calvary* fly,
 And nobly resolve with our Master
 to die?

His servants shall be
 With Him on the Tree
 Where JESUS was slain,
 His crucified servants shall always
 remain.

By the Cross we abide
 Where JESUS hath died,
 To all we are dead;
 The members can never outlive
 their own Head.

Poor penitents we
 Expect not to see
 His Glory above,
 Till first we have drank of the
 Cup of His Love.

Till first we partake
 The Cross for His sake,
 And thankfully own
 The Cup of His Love and His
 Sorrow are one.

Conform'd to His Death
If we suffer beneath,
With Him we shall know
The power of His first Resurrec-
tion below.

If His Death we receive,
His Life we shall live,
If His Cross we sustain,
His Joy and His Crown we in
Heaven shall gain.

HYMN CXLIX.

JESU, my Strength and Hope,
My Righteousness and Power,
My soul is lifted up
Thy mercy to implore;
My hands I still stretch out to
Thee,
My hands I fasten to the Tree.

No more may they offend,
But do Thy work below;
Thou know'st I fain would spend
My life Thy praise to show;
Nor will Thy gracious Love despise
A sinner's meanest sacrifice.

Thy Wounds have wounded me
Thy Bloody Cross subdued,
I feel my misery,
And ever gasp for GOD;
My prayers, and griefs, and groans
I join,
And mingle all my pangs with
Thine.

JESU, a soul receive
Upon Thine Altar cast
To die with Thee, and live
When all my deaths are past;
To live where grief can never rise,
To reign with Thee above the
skies.

HYMN CLVI.

All glory and praise
To the Antient of days,
Who was born, and was slain to
redeem a lost race.

Salvation to GOD,
Who carried our load,
And purchased our lives with the
price of His Blood.

And shall He not have,
The lives which He gave
Such an Infinite Ransom for ever
to save?

Yes, LORD, we are Thine,
And gladly resign
Our souls to be filled with the
Fulness Divine.

We yield Thee Thine own,
We serve Thee alone,
Thy Will upon earth as in heaven
be done.

How, when it shall be
We cannot foresee;
But oh! let us live, let us die unto
Thee!

6. AFTER THE SACRAMENT.

HYMN CLXII.

Hosannah in the Highest,
To our exalted SAVIOUR,
Who left behind
For all mankind
These tokens of His favour:

His bleeding Love and Mercy
His all-redeeming Passion,

Who here displays
And gives the grace
Which brings us our salvation.

Louder than gathered waters,
Or bursting peals of thunder
We lift our voice
And speak our joys,
And shout our loving wonder!

Shout all our elder brethren,
While we record the story
Of Him That came,
And suffered shame
To carry us to glory.

Angels in fix'd amazement
Around our altars hover,
With eager gaze
Adore the Grace
Of our Eternal Lover ;

Himself, and all His Fulness,
Who gives to the believer ;
And by this Bread
Whoe'er are fed
Shall live with God for ever !

HYMN CLXIV.

Sons of God, triumphant rise,
Shout th' accomplish'd Sacrifice,
Shout your sins in CHRIST for-
given,
Sons of God, and heirs of Heaven !

Ye that round our Altars throng,
List'ning Angels join the song !
Sing with us, ye heavenly Powers,
Pardon, grace, and glory ours !

Love's mysterious work is done ;
Greet we now th' atoning SON,
Heal'd and quicken'd by His
Blood,
Join'd to CHRIST, and one with
God.

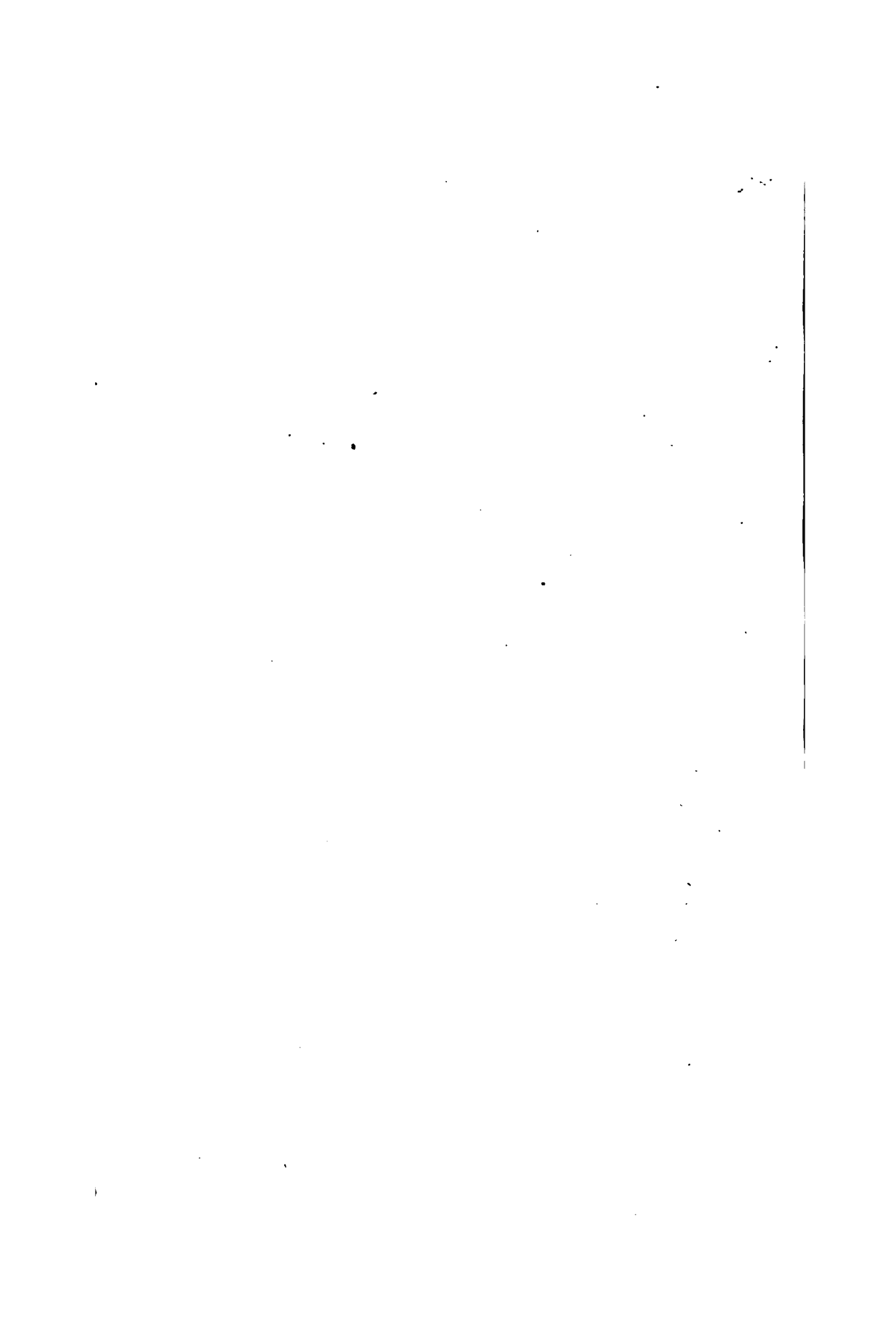
CHRIST, of all our hopes, the Seal,
Peace Divine in CHRIST we feel,
Pardon to our souls applied,
Dead for all, for *me* He died.

Sin shall tyrannise no more,
Purg'd its guilt, dissolved its power,
Jesus makes our hearts His
Throne
There He lives, and reigns alone.

Grace our every thought controls,
Heaven is opened in our souls,
Everlasting Life is won,
Glory is on earth begun.

CHRIST in us ; in Him we see
Fulness of the Deity,
Beam of the Eternal Beam ;
Life Divine we taste in Him.

Him by faith we taste below,
Mightier joys ordain'd to know,
When His utmost grace we prove,
Rise to Heaven by Perfect Love.



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